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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

THE intention of the present letter is to offer some observations on a sermon which I heard delivered during Lent, in a large parish church in London, by the Rector; and if any one should object to my animadverting on an *unpublished* production, I must be permitted to observe, that our laws take cognizance as well of words *spoken* as of words *written*; that delivery is in fact only another mode of publication, and a mode moreover which often carries the sentiment or opinion promulged into wider circulation than can be accomplished by any other means; that a spoken address possesses, over that which is printed, the immeasurable advantages of voice and action; and that, especially in the case of a sermon, it derives peculiar authority from the place in which it is uttered, from the character of the speaker, and from its exemption from all reply at the moment of delivery. In fact, if an unprinted sermon is not examined in some such way as that which is now proposed, it may inflict the most serious injuries on society without being amenable to any earthly tribunal. It has long occurred to me, that, considering the extent to which the public mind is subjected to the influence of the clergy, in forming their religious opinions and practice, it is of importance that they should be induced to exercise their privileges with somewhat more of watchfulness and delicacy than is always apparent.

After this preliminary vindication of the measure I have thought proper to adopt, I shall enter upon my task by stating, that I was lately present at a discourse which was delivered on "the Conversion of St. Paul," and that I listened with much satisfaction to a manly and luminous argument on the evidence supplied to the religion of Christ, by the "miraculous conversion" of the former persecutor of the church. I am disposed, sir, to value highly the importance of reasonings designed to strengthen the external foundations of the Christian faith. Infidelity is abroad—and it is doubtless a part of the office of the clergy to guard their flock from its incursions. Still, however, you will allow that they will discharge only a small part of their sacred function, should they devote their labours exclusively, or even chiefly, to the object of guarding or strengthening the external evidences of religion. It is of little value to discover the author of any particular medicine, unless the properties of the medicine and its use and value to ourselves be ascertained; and it is of comparatively small importance to learn that Christianity comes from God, unless the relation it has to ourselves and the obligations it lays upon us be clearly and forcibly developed. And this, sir, is one of the grounds on which I feel disposed to complain of the sermon in question. It was defective in practical and personal exhortation. It came home in no degree to our business and bosoms. It was not calculated to awaken the solemn consideration of our actual condition as candidates

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for eternity. Little or nothing was said in it which appeared to me calculated to arrest the conscience of the audience, or to try the conformity of their principles, practice, and temper to the revealed will of God.

But the part of the sermon which it is my main object to notice, was a general *observation* which concluded the discourse, and which was to this effect, That the conversion of St. Paul did not supply the slightest warrant for the doctrine of conversion now so generally maintained ;—that the advocates of this doctrine hold conversion to be necessarily *sudden*, and the work of *irresistible grace* ;—and that such individuals must be considered in the bulk as either weak in head or corrupt in heart. After this sweeping statement, the preacher was content to let his large and mixed congregation depart without a single admonition as to the necessity of conversion being addressed to any of themselves. It is, in the first place, to some of the various topics comprehended in the above statement, and next to this omission, that I mean chiefly to draw the attention of your readers.

In the *first* place, then, I will consider the assertion that the conversion of St. Paul affords no warrant for the doctrine of conversion as now held by multitudes.—The preacher, I presume, could not mean this observation to extend to *conversion of every kind*, especially as our Lord has told us, that except we be converted, and become as little children, we shall in no wise enter the kingdom of heaven ; and yet he made none of those distinctions which were obviously called for on a contrary supposition. It is indeed true, that a miraculous conversion in an age of miracles, lays no ground for the expectation of a *similar* conversion in an age when miracles have ceased. But surely every act of mercy and grace on the part of God, supplies a ground of expectation that he will in other

instances exert his power and love for the benefit of his creatures, although not in the same way, yet in a way suited to the nature of his present dispensation towards a fallen world. In this view of the matter, therefore, the conversion of St. Paul *is* to be considered a ground of hope that God will still have mercy upon sinners, and will still, if we approach him in the name of the Saviour of sinners, “convert” us by the powerful influences of his Holy Spirit.

I come next to the position maintained or implied in every part of the passage to which I allude—that the generality of those who maintain or preach the doctrine of conversion in the present day, hold it to be in all instances “*sudden*,” and the work of “*irresistible grace*.”

As to the term “*irresistible grace*,” was the preacher aware that the body of religionists by whom the doctrine of conversion is most strongly, and in the most unqualified terms insisted upon, I mean the Wesleyan Methodists, or followers of Mr. Wesley, are, as their founder was, systematically opposed to the doctrine of “*irresistible grace*?” Could he also have been aware that a very considerable proportion of that body of clergy of the Established Church who have been termed, either by their friends or enemies, “the Evangelical Clergy,” adopt the Arminian view of the points in dispute between Arminians and Calvinists ; and that, therefore, although advocates, as Scripture constrains them to be, for the necessity of conversion, a conversion too wrought by the power of the Holy Ghost, they are nevertheless irreconcilable enemies to the doctrine of “*irresistible grace*?” Nay, if he were to inquire into the subject, he would find that even a large proportion of those who avow themselves to be Calvinists, strongly object to the term “*irresistible grace*,”—and upon principle exclude it both from their books and their sermons. It is

indeed a somewhat singular fact, that although I have had many opportunities of listening to preachers of various sentiments in the Established Church, it has never but once been my misfortune to hear the term "irresistible grace" introduced into the pulpit—and that was in the very discourse on which I am now commenting.

I come next to the assertion, that the bulk of those who maintain the necessity of conversion, insist also upon the necessity of that conversion being "*sudden*."—And here again I must take the liberty of stating, that no assertion can less correspond with the facts of a case. Indeed, if the statement was meant to apply to the body of clergy who most strongly maintain the necessity of such a change of heart and of life as is implied in the word Conversion, I believe the preacher might be confidently challenged to produce a single writer of any note among them who insists that this change must be "*sudden*." They maintain indeed, as every scriptural theologian must, and as even Dr. Paley does in his sermons, the *possibility* of a sudden conversion;—but, in general, they greatly question its *probability*, and they strongly insist on the greater security and value of that change which is marked by thought and deliberation, by gradual and progressive sanctification, and by what may be termed maturation in principle and practice.

But let us for a moment consider this much-assailed doctrine of "*sudden conversion*."—And here I am prepared to admit that the theologian who ventures to assert the impossibility of true and *effectual conversion*, unless it be also *sudden*, is a flagrant offender against the sobriety of scripture. Nor am I less ready to allow that among the early Methodist writers and preachers, whether Arminian or Calvinist—whether ranged, that is, under the standard of Wesley or Whitfield—much rash-

ness and extravagance of language and sentiment occasionally prevailed on this subject. Whether the same rashness survives among the preachers of these societies at the present moment, I have less opportunity of judging. Abandoning, however, to their own defence all who themselves abandon the simplicity and sobriety of Scripture, I must still venture to contend, that there is a sense in which their statement, when duly qualified, is scripturally and philosophically true. "With the term instantaneous, (says an able and candid critic, when speaking on the subject of conversion,) we have no disposition to quarrel. A man must begin to believe at some time or other; and if the truths of Christianity are first impressed on his heart after he arrives at years of discretion, he may, beyond a doubt, remember in certain cases, the very day and hour in which he first received conversion. The only danger is, lest by making that circumstance a *necessary* mark of conversion, which was, in fact, only an incidental accompaniment of it, we should presumptuously confine the grace of God to a single mode of operation."* Such too is also almost word for word the language of Dr. Paley in his posthumous sermons. And such appears to me to be the opinion of all those of the "Evangelical Clergy" whose works I have had an opportunity of reading. And will it be contended that this view of the subject is inaccurate? By *conversion* is meant, I conceive, a *change of mind, temper, and practice wrought in fallen man, by the ordinary influences of the Holy Spirit*. Now, in every change of mind there must be a moment of commencement. There must be a starting post, as it were, in the new race of life and opinion. Thus far, therefore, the change is necessarily sudden. But the completion of the

* Quarterly Review, Southey's Life of Wesley, No. 47.

change,—the renewal of the whole man,—the radical conversion of his principles, dispositions, and habits, is rarely indeed the work of any short period. I am not sure that it was so even in the case of St. Paul. It ordinarily grows with the growth of the individual, and strengthens with his strength; and is never, perhaps, in the highest sense of the word, accomplished, till he shakes off the incumbrances of the flesh, and is clothed with immortality.

Let it however be added, that instances have occurred in all ages of the church sufficient to establish the fact, that the great Agent by whom this all-important change is wrought, refuses to be limited to *one* mode of operation. The preacher, indeed, on whose sermon I have been animadverting, with a complete forgetfulness of the sacred history, ventured to affirm that the *only* instance in Scripture of sudden conversion was that of St. Paul. Many of his hearers as well as myself probably called to mind at the moment the case of the thief on the cross, of the jailor at Philippi, of the three thousand converted by one sermon of St. Peter, and of the five thousand converted by another. And, even in the present day, instances are by no means wanting where a change has been wrought so rapidly, and so completely, as to manifest the same Omnipotent Agency which produced such remarkable effects in the first ages of the church. Indeed, if I was not mistaken in conceiving the preacher to affirm that conversion was uniformly accomplished in the sacrament of baptism, *he* of all persons was the least entitled to deny the doctrine of *sudden conversions*. For if the work of conversion is completed at the time of the administration of that sacred rite, no change can surely better deserve the title of “instantaneous.”

But I have yet to state what to me appeared a still greater defect in the sermon than even the assertions to

which I have already adverted. For what can be a more serious evil than that, when hundreds of people of rank and influence are assembled in the house of God—a considerable portion of whom, it is to be feared, are living in habits of worldly dissipation, and satisfying themselves with a merely nominal Christianity—the preacher should suffer this large body of individuals to depart without a single intimation that any one of them stands in need of the converting influences of the Holy Spirit? The tendency of the whole of that passage in the sermon to which I have alluded, was, in my judgment, to expunge the doctrine of conversion, under every form and modification, from the creed of the auditory. So that if the exhaustion of perpetual self-indulgence, and that extinction of vigour which is the morning inheritance of the high and the gay after a night of riot and luxury and dissipation, left some the power to follow the argument at all, they might pass to the judgment-seat of God ignorant of a truth on which their everlasting salvation hinges, and which the minister of the Gospel is delegated by the church, and by the God of that church, to convey to their unawakened or unrenewed hearts.—What can be a sufficient apology for such defect?

It will surely not be contended that the Scriptures do not insist upon the necessity of this radical change of mind, temper, and practice, when Jesus Christ says to his disciples “Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven.” Neither will it be maintained that either our church or those of her eminent divines who are the least suspected of fanaticism hold a more doubtful language on this point.

What can be more decisive than the *language of our church*, when speaking of the change essential for every true servant of God? It is “utterly to detest and abhor

sin." It is "a returning again of the whole man to God, from whom we be fallen away by sin." It is "a renewing our former wicked life, and a full conversion to God in a new life." "For they (she adds) that do truly repent, must be clean altered and changed: *they must become new creatures*"*

Let us next consider the language of one or two divines, whose authority will scarcely be questioned. "In the mean time," says Bishop Taylor, "let us have but mean opinions of ourselves; let us watch every thing of ourselves as of suspected persons, and magnify the grace of God, and be humbled for our stock and spring of follies; and let us look up to Him who is the fountain of grace and spiritual strength...and pray that God would give us what we ask, and what we ask not; for we want more helps than we understand; and we are nearer to evil than we perceive; and we bear sin and death about us, and are in love with it; and nothing comes from us but false principles and silly propositions and weak discourses, and startings from our holy purposes, and care of our bodies—these are the employment of our lives. But if we design to live happily in a better place, it must be otherwise with us; we must become new creatures, and have another definition, and have new strengths, which we can only derive from God, whose grace is sufficient for us, and strong enough to prevail over all our follies and infirmities." Again; "We must have a new nature put into us, which must be the principle of new counsels, and better purposes, of holy actions and great devotion; and this nature is derived from God, and is a grace and a favour of Heaven." Once more: "It is excellent to hear a man discourse the hidden things of nature, and unriddle the perplexities of human notices and mistakes...But all this is nothing to the excellences

of a new birth: to see the old man carried forth to funeral with the solemn tears of repentance, and buried in the grave of Jesus; and in his place a new creation to arise, a new heart, and a new understanding, and new affections, and excellent appetites; for nothing less than this can cure all the old distempers."*

The only additional divine for whom I will supplicate a hearing, is Dr. Paley. After speaking of the necessity of preaching the doctrine of conversion to the unbeliever, he adds, "The persons in our congregations to whom (in addition to other classes) we must preach conversion *plainly and directly*, are those who, with the name of Christians, have passed their time without any internal religion whatever, &c. &c. At this day we have not Jews and Gentiles to preach to, but these are as really in an unconverted state as any Jew or Gentile could be in our Saviour's time...No one in the situation above described can be saved without undergoing conversion, and he must necessarily both be sensible of it at the time, and remember it ever afterwards. It is too momentous an event ever to be forgotten."

Without needlessly multiplying testimonies to the same effect, I may now venture to ask, whether the Scriptures, the church, and many of that class of divines to whom the crimes of enthusiasm or Calvinism were never imputed, do not insist, not merely upon the general necessity of conversion, but upon its absolute necessity to many who are nominal believers in the Gospel, and professing members of a Christian church?—Such individuals do not indeed need conversion to a new *profession* of Christianity, but they need to have the shadow transformed into a substance—nominal belief into real belief—an hereditary profession into actual practice and experience.

*Bishop Jeremy Taylor: Sermon on the

* Homilies of the Church of England. Flesh and the Spirit.

And as such conversion is promised in the diligent use of the means of grace, and is ordinarily bestowed only in that channel, there alone must they be sought for and expected.

And here, sir, as it is not my object to enter upon any extended discussion of the doctrine of conversion, I will bring these observations to a close. Allow me, however, to say, that I regard the minister of religion as the "ambassador of God," and as such am prepared to render him every respect due to his high and holy office. But if he either corrupt or curtail the intelligence from Heaven, of which he is the messenger; if he do not speak the language of the great King, whose credentials he bears; if he be fond of converting the temple of the Prince of Peace into an arena for theological disputation; if he untruly or uncharitably assail the character or orthodoxy of his brother ambassadors; if he neglect any part of the high interests which he is commissioned expressly to promote;—then it appears to me the duty even of the humblest individual in the spirit of meekness and love to point out the offence, and to prevent as far as he can its evil consequences.

To the preacher whose sermon has called forth these remarks, I by no means intend to impute all the faults thus enumerated, or any of them in their highest degree. But it may not perhaps be altogether unprofitable to himself, should this paper fall in his way, to try the sermon which has occasioned it, and some others, both printed and unprinted, by the wholesome test which this enumeration supplies. And at the same time will he allow me to remind him, that life is too short for controversy. We must all feel much within us, and see much without us, to establish the solemn truth, that preachers and their hearers are rapidly passing to the tribunal of God. At that moment I need not say that it will be no gratification to

remember that we have built our own reputation for orthodoxy upon the ruin of others; or that, either as preachers or as men, we have kept from those submitted to our influence any part of "the whole counsel of God." On the contrary, it will be the joy of the instructor and guardian of others, that it has been his earnest endeavour, under God, to rouse the sensual or the careless from the sleep of intemperance, or the day-dreams of folly and worldliness; that he has taught them to ask for conversion at the hands of a compassionate God; that he has led them from the territory of false peace or self justification, to the cross of the Saviour of sinners, there to plead for pardon in "the only Name given under Heaven whereby we can be saved."

I am, &c.

AUDITOR.

To the Editor of the Christian Observer.

I HAVE perused with much sympathy the account given in your last Number of that eminent servant of Christ, the late venerable Mr. Scott. His general opinions on most theological subjects are well known to the public through the medium of his various writings, and especially his valuable commentary. I have however thought that it would not be uninteresting to your readers, and especially to the younger members of the sacred profession, to learn the views which occupied his mind at an advanced period of his life, relative to the arduous duties and responsibility of the ministerial office. For this purpose I transcribe the following sketch of a sermon delivered by him before a society of clerical friends in the church of Aston Sandford, on Thursday evening, June 25, 1818, as taken down in short hand by a friend who was present on the occasion.

The circumstance of its not hav-

ing been a written composition, and of this being only a short-hand sketch, will account for occasional abruptness, and want of literary polish; but such defects will be readily forgiven by all who know how to value the scriptural accuracy of its doctrines; the earnest boldness of its appeals; the appropriateness and fecundity of its biblical citations and references; and the rich vein of piety, humility, and true Christian eloquence which runs throughout it. I am very sure that I risk nothing of the reputation so justly acquired by Mr. Scott's excellent writings, in exhibiting this specimen of one of his discourses in his seventy-first year, spoken without any view to publication, and indeed without any knowledge that the words uttered at the moment were to be fixed in the substantial form of a written document. O that all who minister in the church of Christ, were more deeply impressed with the solemn considerations so forcibly stated in the following discourse!

AMICUS.

2 Cor. ii. 16. "*Who is sufficient for these things?*"

My brethren, I feel my text, and I fear I may have done wrong in attempting to address you to-night; but I pray God to help me, and I beg of you to pray for me.

The Apostle speaks, in the verses connected with my text, of "a triumph in Christ," and a "savour of the knowledge of Christ being made manifest in every place." "For we are a sweet savour unto Christ (he adds) in them that are saved, and in them that perish; to the one we are the savour of life unto life, and to the other the savour of death unto death." He then exclaims, in the words immediately before us, "*Who is sufficient for these things?*" and proceeds to say, "For we are not as many, which corrupt the word of God, but as of sincerity, but as of God, speak we in Christ." Even in

the Apostles' days, we see that there were many false teachers who acted like dishonest vintners, who debased their wine with some unwholesome mixture. They dilute it, and deprive it of its real strength, and then to keep up its appearance and spirit, add some poisonous ingredients. The liquor still looks like wine, and tastes somewhat like it, and the fraud is not easy to be detected; but instead of being a medicine, it is in fact a destructive poison. Thus false teachers act with the Gospel. They preach many truths, but they covertly either leave out some essential part of Christianity, or put in some material error of their own. Men not established in the faith do not understand the difference; they know some of the doctrine is good, they take the whole of it to be consistent with the Gospel, and they follow it without suspicion to their own ruin.

"Who, then, is sufficient for these things?" This is our subject; but I shall also take some notice of the beginning of the following chapter, "We are not sufficient of ourselves, to think any thing as of ourselves, but our sufficiency is of God." Let us then consider,

I. "These things."

II. Who we are that are employed about them.

III. The effect these reflections should have, not to *dismay* us, but to humble us, and to teach us that "our sufficiency is of God."

IV. I shall conclude with some practical addresses to different classes of hearers.

I. Let us consider "these things;" that is the preaching of the uncorrupted word of God—the discharge of the duties of that ministry which is a savour of life unto life, or of death unto death.

To this end consider, (1st.) What the holy Scriptures speak *of* ministers; (2d.) What they say *to* them.

(1st.) We are to be accounted ministers of Christ, and *stewards* of the mysteries of God.—A minister

is a steward of the unsearchable riches of Christ; a steward, not of some great personage on earth, as we read of the steward of Joseph's house, and of Eliezer the steward of Abraham's, but the steward of Christ himself; a steward, not as to some subordinate duties in the house, but as to the highest parts of the office—of the mysteries of God—of the peculiar and distinguishing doctrines of Christ Jesus.

We are *Watchmen*. "Son of man, I have set thee as a watchman, to the house of Israel; give them warning from me." Who then is sufficient for these things? Men wish us to speak smooth things to them, and they complain of our roughness and zeal; but no one thinks gentleness and soothing behaviour the characteristic excellence of a watchman, who is to sound the alarm, to be always on his guard, to awaken those who are asleep in the midst of danger; and who, if he do not do all this, is accountable for all the consequences. "If thou give not warning, the wicked man shall die in his iniquity, but his blood will I require at the watchman's hand."

We are *Ambassadors*, not from some earthly prince, but from the great God of heaven. Some object to this word being used of ministers in the present day, and would confine it to the Apostles. Well, let them call us envoys, messengers, servants, or any lower name; it is the same thing; the honour arises not from the person who is sent, or the name he bears, but from the majesty of the King of kings who sends him.

We are *Fellow-workers with God*, his humble instruments and co-operators in the great work of salvation, whilst the wicked are fellow-workers with the devil in promoting the destruction of souls.

We are also *Workmen* generally; and it is our duty to be approved of God as such, as workmen that need not be ashamed, rightly dividing the word of truth.

We are to be *wise master builders*, who lay the true foundation of all doctrine, Jesus Christ and him crucified; and who build on it gold, silver, precious stones.

But, (2d.) What does the Scripture say to these ministers? Thrice did our Lord say to Peter, Simon, son of Jonas, lovest thou me? and thrice enjoined on him, as the greatest proof of that love, "Feed my sheep, feed my lambs." The love of Christ is to be our supreme motive in our ministry, so that we may take delight in feeding his flock.

The same Apostle who received this command, speaks thus, chap. v. of his First Epistle, "The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being examples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory which fadeth not away." This address I have endeavoured to make my rule throughout my ministry. Especially consider the words—"not for filthy lucre, but of a ready mind."—Lucre is always joined in the New Testament with the epithet *filthy*, and is always used of ministers, pointing out one principal snare to which they would be exposed.

Again, St. Paul said to the elders of Ephesus, "Take heed unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers"—that is bishops,—for it is agreed, I believe, that the word was used at first both of bishops and elders—"to feed the flock purchased with his own blood—for grievous wolves would enter in, not sparing the flock; and of their own selves would men arise

speaking perverse things, to draw away disciples after them."

But I must forbear. I will only quote two or three passages more from the Epistles of St. Paul to Timothy and Titus.—"Let no man despise thy youth; but be thou an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee.....Meditate upon these things, give thyself wholly to them, that thy profiting may appear unto all. Take heed unto thyself, and unto the doctrine: continue in them, for in doing this thou shalt both save thyself and them that hear thee."—1 Tim. iv. 12—16.

Again, 1 Tim. vi. 11. "But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness."

Lastly, Titus ii. 7. "In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you."

My brethren, I would magnify mine office, though I would abase myself. The work of the ministry appears to me so great, that nothing else comparatively seems worth doing. Christ would not lead an army, nor divide an inheritance, nor be made a king, nor sit in the great council of the nation; but he would preach the gospel to the poor.

This gospel tends immediately to promote all that is good and praiseworthy among men. It not only teaches men to save their souls, but it makes them good subjects, obedient servants, faithful friends, upright tradesmen, just and equal masters. It does more to bind to each other by the strongest bonds of moral obligation, and thus to preserve good order in civil society, than parliaments,

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and laws, and magistrates, and prisons. A gentleman of large landed property lately declared, that on one of his estates the people were quiet, and sober, and industrious, and were never disposed to injure his property; whilst on another they were turbulent and profligate, and idle and injurious. And he publicly confessed that the difference arose from the one people having the instruction of faithful, pious ministers, and the other not. If pure christianity were universally known and obeyed, the whole face of human society would be changed.

But, "who is sufficient for these things?" for preaching a doctrine so pure, for living a life so holy, for answering the demands which the passages I have quoted clearly make on them? Especially when we consider further, that all this is to be done by them in a wicked and corrupt world. When men in general are engaged in a great and arduous work, they commonly are supported by the honour and praise of men. Fame is their stimulus and reward. But we have often to preach the gospel under hardship, ill-usage, and misrepresentation.—We have to go through evil report and through good report. We have to bear the calumny and unkindness of men, for declaring the very truths which our articles require us to preach, and which we have solemnly promised to preach. And in return, we are to arm ourselves with meekness, patience, prudence, and fortitude. To persevere in faithfully preaching the gospel, requires more courage and boldness than to be a hero, and as much meekness and willingness to endure suffering as a martyr.

But I must not dwell longer on these points, I come,

II. To consider who we are who are employed about "these things."

Whom does God commission to preach the gospel?

Not angels;—though we might
2 P

have thought that this office would best have become them, but us men. Angels could not have spoken in the same manner as sinners who had tasted the bitterness of sin, and the sweetness of mercy. We, my brethren, whom God condescends to use, are of the same nature as yourselves, born in sin, children and vessels of wrath in ourselves; vessels of mercy by the alone grace of God.— We were enemies and alienated in our minds by wicked works; but God hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, and sent us to say to our fellow sinners, “Be ye also reconciled to God.” We are men of like passions with you; not men of like passions in the sense of being men under the influence of sinful affections like the worst of mankind, but men of the same fallen nature with you; the same evil propensities, the same appetites, the same sin dwelling in them, the same dislike of shame, hardship, reproach, and pain as others; men just like others, except as the grace of God has made them to differ, and as they possess qualifications for their peculiar work.

But many of us have not been like Samuel, John the Baptist, and Timothy, who served God from their earliest infancy, and entered on their ministry with all the advantages of long habits of piety, and with a previous stock of knowledge, and who had happily been preserved from sinful habits and connexions. Many of us have entered the ministry with corrupt and worldly motives, and have afterwards been awakened to a sense of our duties. Or, if we have begun our ministry in some measure aright, yet we have to look back with shame on our youth wasted in folly and sin; and thus, though we have to adore that grace of God which first converted and pardoned us, and then condescended to send us out for the conversion and salvation of others; yet we have to lament opportunity

and time lost beyond recovery, and mischief done to ourselves and others.

The reason why we have this treasure of the gospel in earthen vessels is, that the excellency of the power may be of God, and not of man; and this excellency often appears most clearly when the frailty and weakness of the instrument are most apparent, perhaps even when the vessel itself is broken to pieces. “Not many wise, not many mighty, not many noble are called.” There are a few ministers in every age who are men of considerable talents and learning, and some have natural powers of persuasion and eloquence; but in general ministers are men of an ordinary stamp, and not remarkable for genius, learning, or accomplishments. I doubt much whether St. Paul had the extraordinary genius which it is the fashion to ascribe to him. He was undoubtedly a man of sound understanding, a conclusive reasoner; and capable of delivering his message in a commanding and most impressive manner. The force of his language is also at times surprising. But he does not appear to me to have been a man of brilliant genius and first-rate talents. He tells us himself that he was rude in speech. This plainness of speech arose, no doubt, in part from his determining to know nothing but Jesus Christ and him crucified; but I confess I see nothing in his natural endowments beyond what was solid and manly. I find something like the energy of Demosthenes in his writings, but little of the splendid genius of some other writers.

In this indeed I may be wrong; but it is quite certain that the ministers of God in general are not men of very great learning or attainments, as to worldly matters. God never indeed sent a man on a message who was naturally incompetent to the delivery of it, and all means of study and improvement are to be diligently used: but our

trust is not in the flesh; we claim no human ability or skill, but are content to be poor and lowly.

If there are two ministers; the one brilliant and admired,—the other of inferior parts, but fervent devotion; the more pious man will on the whole be decidedly the most useful—and for this plain reason, that the excellency of the power is of God, and not of men.

Still, if we united all the wisdom of Solomon, with all the meekness of Moses, and all the courage and zeal of St. Paul; if we possessed besides all the talents and learning and powers of persuasion—and, what is more, all the holiness and love to the Saviour of all the saints in every age; we might even yet well exclaim, “Who is sufficient for these things?”

I come now to shew,

III. The effect which these considerations should have, not to dismay us, but to humble us, and to teach us that our sufficiency is of God.

What we have been stating should not lead to despondency or distress, but should quicken us from our sloth and self-dependence, and shew us where our sufficiency must be, and excite us to diligence and prayer. You cannot derive your sufficiency from universities and schools of learning; nor, on the other hand, from an untaught genius which despises them. It is not the learning, nor the want of learning, which is dangerous in itself. It is the pride of learning, and the pride of talent which form the disqualification—not the learning, but the pride of it; and accordingly those who have superior abilities and attainments have generally need of greater trials, sufferings, thorns in the flesh, messengers of Satan to buffet them, lest they should be exalted above measure. They are thus kept under by severe discipline.

Ministers are officers and soldiers of Christ: they lead on the army, and therefore are peculiarly the ob-

ject of Satan's enmity and opposition. And God permits this state of temptation and difficulty, in order to humble us and prove us, and also to teach us to speak a word in season to him that is weary.

“Our sufficiency is of God.” We must become as little children; we must “be fools, that we may be wise;” we must sit down and learn at the feet of Christ, if we would teach others. A minister must be a learner himself as well as a teacher. He who is always spending and never collecting, will soon be a bankrupt. The more a minister teaches, the more he must learn of his Master; and this not only for a few years, but he must be a scholar in Christ's school all his life: he must be in the posture of one who says, “Lord, I have no wisdom, I have no strength, I have no power in myself: supply me with all I need out of thy fulness!”

A beautiful passage in one of our collects expresses exactly what I mean: “Without whom nothing is strong, nothing is holy.” The unsearchable riches of Christ are our only resource. We want no other supply. We go not to schools of learning or philosophy. We want no new revelation, we trust to no wild and enthusiastic spirit. We apply humbly to God alone, believing that he will supply all our need out of his riches in glory by Christ Jesus.

“Sufficient”—but for what? To be apostles and evangelists? No.—We claim no miraculous powers nor extraordinary commission. We are ordinary, humble ministers of God's word. We pray to be sufficient for the quiet and retired duties of our country parishes, where most of us are placed. God gives each minister a sufficiency for the post to which he has called him. A man may be equal to a village church, and not to one in a populous town. Many ministers have erred woefully by forgetting this. They were humble, and

have thought that this office would best have become them, but us men. Angels could not have spoken in the same manner as sinners who had tasted the bitterness of sin, and the sweetness of mercy. We, my brethren, whom God condescends to use, are of the same nature as yourselves, born in sin, children and vessels of wrath in ourselves; vessels of mercy by the alone grace of God.— We were enemies and alienated in our minds by wicked works; but God hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, and sent us to say to our fellow sinners, “Be ye also reconciled to God.” We are men of like passions with you; not men of like passions in the sense of being men under the influence of sinful affections like the worst of mankind, but men of the same fallen nature with you; the same evil propensities, the same appetites, the same sin dwelling in them, the same dislike of shame, hardship, reproach, and pain as others; men just like others, except as the grace of God has made them to differ, and as they possess qualifications for their peculiar work.

But many of us have not been like Samuel, John the Baptist, and Timothy, who served God from their earliest infancy, and entered on their ministry with all the advantages of long habits of piety, and with a previous stock of knowledge, and who had happily been preserved from sinful habits and connexions. Many of us have entered the ministry with corrupt and worldly motives, and have afterwards been awakened to a sense of our duties. Or, if we have begun our ministry in some measure aright, yet we have to look back with shame on our youth wasted in folly and sin; and thus, though we have to adore that grace of God which first converted and pardoned us, and then condescended to send us out for the conversion and salvation of others; yet we have to lament opportunity

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useful, and sufficient for their work in a retired situation; but the devil tempted them to discontent: they began to think they were buried alive, were lost, were in a situation below their talents: they left their situation, and went up to London. God had not given them talents and grace for the new part to which he had not called them: they lost their usefulness, and dwindled into insignificance. Discontent is a bad guide. Ministers should wait till they are first invited by others, and encouraged by the calmer judgment of their older friends, and not take hasty steps themselves.

We must simply aim at the glory of God, and continue labouring in our proper station, if we would hope that his grace will be sufficient for us. God will teach and support us day by day, week by week, and month by month. He will carry us on and support us through all, and will accept us in our work. The minister's motto should be, "I seek not *your's*, but *you*."

I have now, IV. To conclude with some practical addresses to the different classes of my hearers.

I shall first address the congregation generally, and then my reverend brethren in the ministry.

1. I speak to my congregation. I shall not flatter you, my brethren, by telling you that I think you are all in the way to heaven. I do not think that half of you are in the way to it. Many will come and hear sermons who have only a form of knowledge and of truth in the law, just as others have only a form of godliness. Remember then, in proportion as your ministers are humble and diligent and faithful, your doom will be more dreadful if you perish. As to myself, I have done what I could; I have preached to you the plain truths of the Gospel; and though I cannot say such striking things, and speak in the way as some others do, yet I have not shunned to declare to you

all the counsel of God. Remember then, if we are not a savour of life unto life, we shall be a savour of death unto death. If you die in your sins, and hear at last those awful words, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," I shall say and testify before God, that it is not my fault, for that I warned and exhorted and entreated every one of you, as a father doth his children: the fault is entirely your own, and your judgment will be just.

But I would rather speak to those of you who have obeyed the Gospel. I would speak to you of the duties which you owe your ministers. I do not mean as to temporal things. On some occasions, it might be proper to dwell on the support which a people owe to their minister. But I have never sought much of these things. Nor would I dwell on the kindness and civility which you should shew us. We thank you for this; but this is not enough: we want far more than this. We want you to feel the immense difficulty of the work in which we are engaged, and to consider how much we need on your part *meekness, patience, and forbearance*. Do not think we are angels, do not expect us to be faultless. Do not suppose, if you see faults in us, that our ministry is to be blamed and neglected. But bear with us.

We want your *prayers*. Those who are most ready to find fault with their ministers, are generally the last to pray for them. How can you expect them to come to you in the fullness of the blessing of the Gospel of peace, if you do not labour constantly in prayer for them?

We need your *help* with your children, neighbours, and the poor. You must do much; a minister cannot do every thing. Where much is to be done, if all is left to the minister, much will be left undone.

We want your *example* to confirm what we preach; that whilst

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we explain what Christianity is, you may exhibit what it is, in your spirit and conduct. Ye should be our epistles, known and read of all men.

2. My brethren in the ministry, I turn to you. I know I cannot say to you absolutely, as St. Paul did, "I shall see your face again no more;" but I think it most probable I never shall. I may see the face of some of you individually; but I shall never meet you as a society again. I have no right to speak to you. I need to be exhorted myself. But I must express the joy I feel in once more addressing you. I bless God I have lived to see this day; and I pray him to strengthen me this once in speaking to you. I ought not perhaps to speak of myself; but as an old man I may be allowed to say, that it has always been my earnest desire to encourage and strengthen my younger brethren by every means in my power. I rejoice that the number of those who preach Christ crucified, and live to his glory, is so greatly increased. My prayer is, that while *I* decrease, *they* may increase in number, wisdom, courage, meekness, disinterestedness, heavenly-mindedness, and zeal, a thousand fold, they and their children.

I would wish to encourage you now this last time. I would I could say more in the spirit of the Apostle, "I have fought a good fight, I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of glory which the Lord, the righteous judge, shall give me in that day." On looking back, I view my past life very differently from what I did some years ago. I have not been zealous enough, nor diligent enough. I have not lived as I could wish, as I ought, to the glory of him who loved me and gave himself for me.

Beware, O beware, my brethren, of blotting your ministry, and dishonouring it by your inconsistent spirit or conduct. A holy life is the minister's strength. And if you lost

your time in early life, before you knew the grace of God, redeem it now by walking circumspectly, because the days are evil. Alas! in my own case, though I have been now serving God so long, yet I served sin almost as long before I began.

It is above forty years since God of his mercy brought down my stubborn heart to true repentance. The first sermon I preached afterwards was from Gal. iii. 22. "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." This very discourse was the means of bringing some of my people to feel their danger, and to come to me saying, "What shall I do to be saved?" when I hardly knew how to answer the question. Begin, my brethren, and continue in the same way. Shew the people that they are concluded under sin. Tell them plainly of their lost condition. Till they feel this, nothing is done. Then exhibit to them, the promise "by faith of Jesus Christ." This will heal the broken heart.

In this great doctrine, together with the practical consequences of it, I have persevered ever since; and, as I come nearer death, I am more and more convinced of its truth and importance. I have been tossed about during my life. I have been engaged in controversy. I have been misrepresented. Sometimes I have been called a Calvinist, and sometimes an Arminian; but I thank God I have never varied in my great views of Divine truth since I first published my sentiments on the subject above forty years ago; and now I would bear my public testimony once more, that "this is the true grace of God by which you stand."

Brethren, pray for me. Do not pray for me, as if my life was to be continued, nor as if I were a minister of any attainments and consequence in the church; but pray for me as a poor, weak, frail sinner, who has not yet done with tempta-

tion and conflict, and who finds it difficult to be patient in tribulation, and cheerful under long continued weakness and suffering. I need much the prayers of all my friends; but most of all I need the supporting grace of God, that I may be carried through all my remaining trials, and may at length finish my course with joy. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified."

To the Editor of the Christian Observer.

YOUR readers have been often called upon to admire the strenuous and successful efforts of the excellent Leander Van Ess, in circulating the holy Scriptures among his Roman Catholic brethren on the continent: but they may not be generally aware that he some time since published a valuable work in German, on "The Necessity and Utility of Reading the Sacred Scriptures;" which work has been recently translated into French, and printed at Brussels, and I hope extensively circulated on the continent. A very important part of M. Van Ess's publication, is the vast body of evidence which he has collected from the writings of the Fathers relative to the duty of an unrestricted circulation and perusal of the sacred Scriptures: a few extracts from which I shall take the liberty of laying before your readers, after first adverting to a highly liberal review of the translation, in a late number of a respectable French periodical publication, the "*Chronique Religieuse*," (tome VI. ii. cahier, p. 124.) The sentiments in the review derive greater weight from the circumstance of the article having been written, as I have reason to believe, by a zealous French Catholic Bishop, who, like M. Van Ess, has exhibited a striking exception to the unscriptural prejudices

which have induced so many of the members of the Church of Rome to restrict the circulation of the Bible among the laity. The reviewer begins with lamenting it as "a scandal which cannot be too much deplored, that a multitude of preachers, bishops and instructors, have dared to maintain, contrary to the doctrine of the holy fathers, of the Apostles, and of Jesus Christ himself, that private Christians are not permitted to read the sacred writings;" and exclaims with just surprise and indignation, "Are not the holy Scriptures then the same that they were in the brighter days of Christianity? Has the character of the human understanding, or the human heart changed in subsequent ages; or have we discovered for the prevention or cure of the maladies of the soul, a remedy the very contrary to that which our Divine Guide has prescribed in these words: Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me?"* The review speaks in the highest terms of the work of M. Van Ess, as demonstrating beyond the possibility of doubt, that from the period of the ascension of Jesus Christ to the present time, the universal church has never ceased to enforce the command contained in the text just mentioned. The reviewer also refutes several of the objections commonly urged by members of the communion of Rome, against the promiscuous perusal of the Scriptures. "It is alleged," he remarks, "that the people have instructors and preachers; but St. Jerome answers that objection: teachers and preachers are charged by God himself to explain the Scriptures; but it does not therefore by any means follow, that the people ought not to read them: indeed, rather the

* The French translation of this text is more forcible than our own. "*Lisez avec soins les écritures; vous croyez avec raison, y trouver la vie éternelle; elles rendent témoignage de moi.*"

contrary; for of what use is the explication of a book which the hearer has never read?" "It is objected, secondly," continues the reviewer, "that the holy Scriptures have occasioned hereses; but this objection likewise is already refuted by Chrysostom, who remarks that it is the want of reading the Bible, and ignorance of its contents, that is the source of heretical opinions." The third objection, that the labouring poor are too much engaged to find time to read the Scriptures, is very properly set aside by the remark, that the most busy have some leisure moments; and that even were the fact otherwise, this inability on the part of the poor would be no warrant for a prohibition of the Scriptures on the part of their superiors. "For what purpose," it is added, "were Sundays and holidays appointed; and how can they be better employed than in reading the Bible?" Several other objections are replied to in a similar manner; and though neither the objections nor the answers may at first sight appear of much consequence to Protestant readers, accustomed from their childhood to admit as an undeniable proposition, the truth for which the reviewer contends, yet it is highly encouraging to witness the progress of this great Protestant maxim among the members of a communion in which it has met with such frequent and pertinacious opposition.

I proceed to present your readers with a few brief specimens of M. Van Ess's authorities, which for convenience, I shall give as they appear in the French translation.

First Century.

Clement. "Read diligently the sacred Scriptures, the true oracles of the Holy Spirit." *Epist.* i. c. 45.

Ignatius. "Parents, bring up your children in the nurture and admonition of the Lord; teach them the holy Scriptures." *Epist. ad Phil.* c. 3.

Second Century.

Polycarp. "I am persuaded that you are versed in the reading of the holy Scriptures." *Orat. ad Græc.* c. 5.

Justin (Martyr.) "It is true that those who read the prophets are condemned to death, to deter persons from perusing them, for fear they should come to the knowledge of the truth: but the scheme has not succeeded; for not only we read these books ourselves, but we offer them as you see for you to read them also." *Epist. ad Diog.*

Clement. "The Scriptures render men holy and heavenly. Think of this you who are near and you who are afar off; for the word of God is restricted to no class of persons: this light is common to all." *Admonit ad Gent.*

"As the sea is open to all; some swim in it; others use it for commerce; others fish in it; and as the earth is common to all; &c. so by the reading of the holy Scriptures one strengthens himself in the faith, another improves his morals, a third relinquishes superstition by the deeper knowledge of the holy Scriptures." *Apod. Damasc. Lib. ii. Paral. c. 49.*

Third Century.

Tertullian. "Read the word of God; the holy Scriptures which we do not conceal, and which impose upon us so many duties towards those who are not Christians." *Apol.* c. 31.

Eusebius. "Origen while quite a child was already well versed in the holy Scriptures; for his father Leonidas taught them to him, and gave him a portion of them every day to learn and recite, which the child did with so good a will, and so much pleasure, that soon he did not think it enough simply to repeat the words of the Bible, but he went further, and wished to penetrate more deeply into their meaning." *Hist. Eccles. lib. vi. c. 2.*

Origen. "We wish that you

would use serious efforts, not only to understand the word of God at church, but also to read it at home, and that you would occupy yourself in the law of the Lord; for Jesus Christ is there also, and he is every where nigh unto those that seek him." *Orig. in Lev. c. 16. Hom. 9.*

Cyprian. "May the remembrance of the Lord be in your hearts, and the holy Bible in your hands." *Serm. de zel. &c.*

Pamphilus. "When Pamphilus," says Jerome, "saw any indigent persons he gave them largely according to his ability; and he not only lent them Bibles to read, but eagerly made presents of them both to men and women."

Fourth Century.

Arnobius. "To wish to suppress the Scriptures, or the reading of them, arises from a fear of the testimony of the truth." *Adversus Gent. lib. 3.*

Athanasius. "How dangerous is the counsel of those who prohibit reading and meditating upon the sublime oracles of the heavenly King!"

Ephremius. "Remember to peruse the Scriptures diligently. If you do not know how to read, have recourse to some other person, that you may hear them with profit." *Serm. 6.*

Gregory Nazianzen. "I shall be one of the first to appreciate the wisdom of those who occupy themselves diligently with the study of the holy Scriptures, or who at least shew a decided desire for this employment. God forbid that I should in any way hinder this zeal!" *Orat. 7.*

Jerome. "One thing, oh soul devoted to God! one thing ought to be recommended to you before all; I cannot impress it enough upon you; it is to occupy yourself zealously in reading the Bible." *Epist. ad Demet.*

Chrysostom. "The officer of the Queen of Ethiopia did not neglect to read the holy Scriptures: he had

before him the prophet, and read very attentively: and though he did not understand the contents of the book, he did all in his power; he applied himself to it with zeal, and appetite, and attention."

The necessary limits of this paper prevent farther extracts. M. Van Ess, however, continues his authorities down to the present century, and with such effect, that the abovementioned reviewers exclaim: "Surely if those who oppose this truth will but read these testimonies, they must blush for their error; an error as gross as it is mournful for a part of the Catholic communion..... At the sight of such a vast chain of authorities which wholly upset their anti-religious system, they will feel a salutary shame; they will abandon an opinion suggested by mere human considerations.....and will at length acknowledge, that in order for the word of God to produce good fruit, it is not necessary that it should pass through their lips."

I would not identify all the opposers of the Bible Society in Great Britain, with its blind and virulent calumniators in the Church of Rome; yet I cannot but remark how closely the arguments of the several classes of objectors border upon each other, and how completely most of them are opposed to the spirit of the foregoing extracts from the fathers. Let the reader take the following specimen.

The notorious Mr. Cobbett, about the year 1807 or 8, wrote thus:—"Reading the Scriptures, if universal, can lead to nothing but schism, which at present is prevented only by the want of what is called study in reading them. Is it possible for those who can hardly read words, to derive real benefit from the perusal of such a book? No: it is from the expositions and applications of the contents of the Bible given by learned men, or by others who use their expositions,

and applications, that the people in general are to profit."

Pope Pius VII. in his Polish Bull, quoted the Rules of the Index as follows:—"For it is evident from experience, that from the holy Scriptures which are published in the vulgar tongue, more injury than good has arisen, through the temerity of men." And he adds, "It is therefore necessary to adhere to the salutary decree of the Congregation of the Index, that no version of the Bible in the vulgar tongue be permitted, except such as are approved by the Apostolic See, or published with annotations, extracted from the writings of the holy fathers of the church."

I might add many passages which appear to me very similar in their spirit, from writers whom I should be far from wishing to name invidiously or offensively, in connexion with those last quoted. For instance, the Bishop of Carlisle, in a late Charge, observed; "The first thing which appeared unintelligible to the friends of the Establishment was, how the lower orders of the people, by merely possessing a Bible, could gain any understanding of the true scriptural meaning of various parts of the holy Scriptures, without having at the same time some guide, or help, by which they might obtain that knowledge which they sought." And afterwards—"The fear is, that the Scripture will not be better understood, by the distribution of Bibles without note or comment; but, on the contrary, that encouragement may be given to wrest it to wrong ideas, perplexing doubts, and hurtful purposes."

The answer to these objectors is obvious. Cobbett must have known that "those who can *hardly read words*," can "derive real benefit" from no description of book whatever, except a horn-book; nor even from that, until they can attain to "the perusal of" it. Expositions
Christ. Observ. No. 233.

and applications, however learned, or however plain, will be equally useless to "those who can hardly read words."

The Bishop of Carlisle must have been equally well aware that it is not the "*merely possessing*" any book, whether "Bible, Guide, or Help," which will enable either "the lower" or higher "orders of the people" to "gain any understanding" of any part of its contents. There is, moreover, a sophism in the terms "*various parts* of the holy Scriptures;" because though "various parts" may be too obscure even for the most ingenious commentator to elucidate, the general tenor of the word of God is so plain that he who runs may read it.

But all exclaim, as with one voice, "reading the Scriptures can lead to nothing but schism,"—"more injury than good has arisen" therefrom, and—"encouragement may be given to wrest it to wrong ideas, perplexing doubts, and hurtful purposes."

I shall not waste your pages with replying to these allegations, or take credit to myself for "thrice slaying the slain;" but shall leave the subject to the unbiassed reflections of your readers; and conclude with expressing my humble gratitude to God, that so many of the Roman Catholics themselves are beginning to open their eyes to the truth of the great Protestant maxim, that the Scriptures are generally useful and intelligible, independently of human comment; and with earnestly praying that the time may rapidly approach, when not a Protestant shall be found to encourage the bigotted members of that unreformed community in their unscriptural view of this subject, by the assertion of doctrines which, whether in reality the same or not, they may so easily *mistake* for their own.

ZHNAS.

FAMILY SERMONS.—No. CXLIX.

Eph. iv. 23.—*Be ye renewed in the spirit of your mind.*

Two most important questions arise from these words. *First*, What is the *necessity* for our being renewed in the spirit of our minds? and, *Secondly*, What is the *nature* of this renewal? It will be the object of the present discourse to explain and enforce these two essential points.

I. We shall consider the *necessity* of being renewed in the spirit of our minds.—1. This necessity will appear from the frequent and strong terms in which the Scriptures speak of it, and the stress they lay upon it. Our Lord says, in very emphatic language, “Verily, verily, except a man be born again, he cannot see the kingdom of God.” It is not enough to have been merely baptized into the Christian faith; for then the impenitent, the drunkard, the swearer, and the most depraved characters of every description would be included in the blessing of the Christian covenant—a supposition directly contrary to God’s word. We must be born again, and that not only of water but of the Spirit: we must be renewed in the spirit of our minds, and be made new creatures in Christ Jesus. 2. This necessity will further appear if we consider the fallen condition of all mankind, and the exalted purity of the heavenly world, into which nothing that defileth can enter. The company of condemned spirits, who have not learned to hate sin, though they are suffering the punishment due to it, would be far more suited to the nature of an unrenewed mind, than the holy employments of saints and angels. There are many persons who feel it a burden to spend an hour or two once a week in the house of God while on earth; and how could they hope, dying with such a disposition, to be fitted for the enjoyment of His presence forever in a world where all is adoration, and gratitude, and praise?

An irreligious person feels constrained and uneasy in the company of the righteous, and is glad to leave it in order the more freely to indulge in his sins. And could such a one find delight in the society of an innumerable company of angels, and the spirits of the just made perfect, and of God the Father of all, and of Jesus the Mediator of the new covenant? If it were possible to place a sinner in his unrenewed state among that heavenly company, would he be happy there? Would the vain, the proud, the sensual, the covetous, the self-righteous, find any real satisfaction either in the society or the employments of that blessed world? Far from it: you perceive, therefore, from the positive and frequent assertions of the sacred Scriptures, the impossibility of an unrenewed person being admitted into the kingdom of heaven; and you discern also, the necessity of a change of heart in order to qualify him for its enjoyment. That essential change we are now, secondly, to consider.

II. Men often profess they cannot understand what is meant by such injunctions as those in the text. In order, therefore, to render the subject plain, let us endeavour to trace the progress of this renewal of heart in the case of a person who is neither profligate nor immoral in his conduct, but who is what the world would consider a respectable and praise-worthy character. All will allow that a great renewal must be effected in an openly vicious man in order to fit him for heaven; but they cannot so well perceive what change for the better can take place in a person of regular and moral life. He attended Divine worship before: he was sober and just, and perhaps charitable; and he exhibited to a certain extent many other amiable virtues. But let us suppose that in consequence of reading the Scriptures, or private meditation, or the conversation of a friend, or the ministration

of the word of God, or some other means of grace, he has become convinced that notwithstanding his outward form of religion his heart is unrenewed; so that while he has been applauding himself, or gaining the applause of others, for his supposed goodness, he has been in reality dead in trespasses and sins. His affections, which ought to have been set on God and heaven, he discovers have been supremely devoted to the things of time and sense. He has not even thought on God as he ought; and much less has he dedicated himself to his service with all his heart, and mind, and soul, and strength.

The sinner thus becoming sensible of his just character is like a man awaking from sleep: he is surprised that he did not long ago discover those things which now appear so plainly revealed in the sacred Scriptures. The more he looks at his real condition, the more he is convinced of his own vileness and spiritual inability. He no longer considers himself acceptable to God on account of his own deservings; but seeing himself in his true colours, and impressed with the denunciations of God's word against sin, he is desirous to flee from the wrath to come, and to lay hold of the hope set before him in the Gospel. He no longer sits unconcerned and inattentive while the message of Divine mercy is proclaimed, but listens with anxious interest to discover if any way of escape is open to a transgressor like himself. How does he tremble when he hears of death and judgment! How desirous is he to ascertain on just grounds that his sins are pardoned, and that his offended God is still his Father and his friend!

And now, let me ask, have you gone thus far in your religious progress; for though the Holy Spirit works in different ways, and though the conversion of all men is not accompanied by exactly the same circumstances, yet a scriptural convic-

tion of sin is necessary to its very nature. The degree of apprehension, and perplexity, and dismay may be greater or less; but every true Christian is taught by the Spirit of God to feel with the penitent in the Gospel: "Father, I have sinned against heaven and before Thee, and am no more worthy to be called thy son."

When a person becomes thus far sensible of his sin and danger, he has often recourse to various means for quieting his uneasy conscience. He perhaps resorts to diversion, or business, or company, in order to drive away conviction; or if the arrow should be fixed too deeply to be extricated by such weak instruments, he perhaps adopts a new species of religious formality; imagining, that if he change his life a little for the better, become a little more charitable, and repeat his prayers somewhat oftener than before, he shall surely be entitled to salvation. But when he finds that his best resolutions are broken, and that after all his efforts he is still compassed with sin and infirmity, he learns that something more is required than this partial and imperfect reformation. Besides, even if he could from the present moment become perfectly righteous, that would not atone for past transgressions. His former sins would still rise up in judgment against him. The more, therefore, he looks at his condition by nature, the more desperate it appears. The sentence of God's wrath is passed against him, and no human method of salvation is left. He has no power of himself to help himself. His Judge is that omniscient Being who sees the very secrets of his heart, and therefore cannot be deceived; and his own conscience likewise testifies that the law which condemns him is holy, just, and good.

Now, do you not observe, that a great change has passed on such a person already? His views, his hopes, his apprehensions, are quite different from what they once were.

He has no longer any confidence in his own righteousness; he is sensible how greatly his sins deserve God's wrath, and he acknowledges that on the footing of his own merits salvation is unattainable. Apply the subject to yourselves. Are you brought thus far? Have you experienced these first symptoms of a renewal of heart? A penitent conviction of sin is necessary, in order that you may be disposed thankfully to receive the remedy which God has provided; for "they that are whole," said our Lord, "need not a physician, but they that are sick; I came not to call the righteous,"—that is, those who thought themselves such,—*"but sinners to repentance."*

Let us now proceed to consider the character just described as conscious of his sin and inability, and earnestly wishing to be informed of the means of pardon and acceptance with God. In the redemption that is in Christ Jesus he finds every thing that his case requires. The law which he had broken is magnified and made honourable; his guilt has been expiated, and his punishment borne by his Surety. Though he had destroyed himself, yet in God is his help; for Christ who knew no sin was made sin, that is, a sin-offering, for us, that we might be made the righteousness of God in him. What blessed tidings are these to the sincere penitent! How anxiously does he wish for faith to embrace the proffered mercy! But he fears that his sins have been too great to obtain pardon. The terrors of the Divine law are still present to his mind; the sense of his own guilt and misery still oppresses his conscience; till at length being enabled to repose in his Saviour by a true and lively faith he is justified, and obtains peace with God.

And is there not in such a person a conspicuous renewal of mind? Sin, which, in one or other of its many forms, was once his delight, is now

his burden, and he earnestly desires to be delivered from its influence. He dreads and abhors it, not merely because it would endanger his eternal happiness, but because it is contrary to his new nature; and because of the sufferings which his Saviour underwent for its expiation. Though not wholly free from its influence, he earnestly desires to be so: he prays and labours to be delivered from evil; and rejoices in the thoughts of heaven, not merely because it is a place of refuge from eternal punishment, but because he shall there forever escape from sin and temptation—from the seductions of an evil heart, and the fascinations of a deceitful world.

The conduct of such a person proves his renewal of mind. He has "put off concerning his former conversation the old man, which is corrupt, according to the deceitful lusts," and has "put on the new man, which after God is created in righteousness and true holiness." Hence, he "puts away lying, and speaks truth with his neighbour;" he leaves off his former sinful habits; if "he stole, he steals no more;" he is anxious that "no corrupt communication should proceed out of his mouth, but that which is good to the use of edifying;" he is watchful not "to grieve the Holy Spirit of God" by "bitterness, or wrath, or anger, or clamour, or evil speaking;" but in all his deportment to be kind, tender-hearted, and forgiving towards others, "even as God, for Christ's sake, hath forgiven" him.

And now, in conclusion, let me urge you seriously to consider the necessity of this spiritual change. Suffer nothing to put the subject out of your mind, for it is one of the highest importance, and none of us know how few may be our future opportunities of considering it, or how short the space allotted to us for repentance and conversion. Death is near to us all; and in the world towards which we are hastening our state cannot

be changed : as we die we must remain forever. Consider then, whether if dying at this moment, dying as you are, you would have scriptural reason to hope that you are renewed in the spirit of your minds, and heirs to the heavenly inheritance. If not, begin immediately to make your calling and election sure. Read the Scripture for instruction, and implore the influence of God's Holy Spirit that you may understand it. If you are truly in earnest, you will not pray in vain ; for God has promised his Holy Spirit to all who ask Him. And though at first your progress in the Divine life may appear slow—though your renewal may not be marked as strongly as you could wish by all the evidences which have been mentioned—yet, by the grace of God, still persist in the sacred path, however arduous ; and be steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. Amen.

To the Editor of the Christian Observer.

PERMIT me to express my obligations to your correspondent M. for the valuable extract given in your last Number from a work of President Edwards, in support of a paper you were so kind as to insert in your February Number, "Upon Prayer for the general Outpouring of the Holy Spirit." At the same time, allow me to offer my thanks to your

correspondents, "Justus" and "A Churchman," for their remarks upon that paper. Whilst they approved the general object, they expressed a wish for further information upon the nature of that general outpouring of the Holy Spirit for which prayer was desired, for a specification of the promises upon which the expectation of this blessing rested, and upon the kind of union for prayer which was meant in that paper. Without occupying your limited pages further with the subject, your correspondents may refer to a pamphlet lately published, entitled, "Thoughts on the Importance of Special Prayer for the General Outpouring of the Holy Spirit," in which I trust they will find their wishes in some measure gratified.

It may be satisfactory to some of your readers to know that many persons in different parts of England and Scotland are earnestly praying for this effusion of the grace of the Holy Spirit upon the universal church : and that accounts have been lately received from the United States of America and from Bengal, mentioning that this subject is citing great interest both in the East and the West. May this simultaneous movement in parts of the earth so distant from each other, prove the forerunner of that gracious promise, "Lord thou hast heard the desire of the humble : thou wilt prepare their heart, thou wilt cause thine ear to hear."

H.

MISCELLANEOUS.

PRESENT STATE OF THE SLAVE TRADE.

WE are sorry to have so long delayed submitting to our readers an abstract of the Fourteenth Report of the African Institution, and of a Special Report delivered by a Committee of the Board of Directors, Feb. 22,

1820, on the "Colonial Slave Registration Acts ;" as well as of a painfully interesting pamphlet recently printed, entitled, "Memoranda respecting the French Slave Trade in 1820 ; drawn up at the close of that year." The Fifteenth Report and Appendix of the African

Institution, which are now published, will enable us to bring down our information to a still later date: in the mean time, we proceed to give a brief abstract of the documents just mentioned. To those who take an interest in a question so affecting to humanity, we recommend a careful perusal of the whole of these papers, which contain numerous facts of the very highest importance in connexion with the present state of the inhuman traffic in slaves—a traffic which, though now almost universally abolished upon paper, is still widely, we had almost said notoriously, carried on by depraved individuals of various countries, in despite both of the laws of God and man.

In the Thirteenth Report of the African Institution, a copious abridgment of which will be found in our Appendix for 1819 (p. 870,) the Directors pointed out the absolute necessity of declaring the slave trade to be a crime against the law of nations, and of punishing the slave-trader as a pirate, before Africa could be effectually delivered from that dreadful scourge; and they stated the means which had been adopted to impress this consideration on the minds of the sovereigns assembled at Aix la Chapelle. The efforts made by Lord Castlereagh (now Marquis of Londonderry,) to induce their concurrence in such a declaration, did not then succeed. It nevertheless appeared to the Directors, that however ineffectual any partial adoption of the principle might be, it still became Great-Britain to shew her own sincerity in this cause, by adopting it into her municipal law; and on various grounds, they were disposed to think that a bill should be brought into Parliament, for punishing as pirates, any British subjects who should be found carrying on the slave trade. Difficulties however had intervened to prevent their immediate adoption of this measure.

In consequence of the inconveniences which had arisen from the want of a competent jurisdiction in

Africa for the trial of British subjects apprehended there, for acts of slave-trading committed in places not within the jurisdiction of the Admiralty, and therefore not within the provisions of the then existing law, an Act was passed in July, 1819, whereby offences of this kind may be tried by a commission issued according to the directions of the 46th Geo. III. and such a commission has since been transmitted to Sierra Leone.

In the session of 1819, an Act was passed for establishing a Registry of Colonial Slaves in this country. This Act, which was introduced into Parliament by the Under Secretary of State for the Colonial Department, and passed in both Houses with perfect unanimity, establishes a general Registry of Colonial Slaves in Great Britain. This measure, though highly gratifying as a recognition of the principle of a slave-registry, is not by any means adequate to its object; for so extremely defective are all the colonial acts of registration in those provisions for preventing frauds and securing their due execution which have given to the Order in Council for registering the slaves in the island of Trinidad its efficiency, and which were inserted in Mr. Wilberforce's bill of 1815, that very little practical benefit is likely to arise from them. The colonial legislators have adopted the plan of a registry as recommended by the African Institution only in name: they have divested it of its practical efficacy; and have thus justified the apprehensions expressed by the Board in a former Report, that "the work, if left to them, certainly would not be done;" that "should the fear of the mother country's taking the work into her own hands produce a less openly contumacious spirit than before, the fruit would be no better than ostensible and impotent laws;" that "registration would be established perhaps, but on such a defective plan, and with such inadequate legal sanctions, that the desired effect would be lost, and the system itself would be made perhaps a

cover for those very frauds which it was designed to prevent." These anticipations appear scarcely to reach the reality of the case, or to represent, in sufficiently strong terms, those deviations from the plan sketched out by the African Institution, and those mutilations of it, which cannot fail to frustrate its objects, and must produce in the end nothing but disappointment and mischief. We cannot, however, enlarge on this head, but must refer our readers to the Special Report before mentioned, in which they will find a full and most interesting review of the registration acts which have been passed by the different colonial legislatures, as well as much material information on several collateral points of West Indian policy. The facts collected in this Report, evidently with great research and intimate knowledge of the subject, deserve the utmost attention from every philanthropist and statesman. They prove also the absolute necessity of a benevolent institution to watch over the interests—we cannot say the liberties—of the Coloured part of our fellow-subjects in the West Indies.

We deeply regret to state, that notwithstanding the treaties which have been entered into by this country with several of the powers of Europe, the slave trade is still, in contravention of those engagements, carried on to a great extent by the subjects of those powers, and with a cruelty surpassing, if possible, all former example. Let the following instance, out of many, serve as a specimen.

Captain Kelly, of his Majesty's ship *Pheasant*, captured, on the 30th July, 1819, in lat. 2 deg. 23 min. North, long. 9 deg. 50 min. East, a Portuguese schooner, called the *Novo Felicidade*, belonging to Prince's Island, having on board seventy-one slaves, and a crew consisting of one master and ten sailors. This vessel measured only eleven tons! She was carried by Captain Kelly to Sierra Leone for ad-

judication, and his judicial declaration contains the following statement:—"I do further declare, that the state in which these unfortunate creatures were found is shocking to every principle of humanity;—seventeen men shackled together in pairs by the legs, and twenty boys, one on the other, in the main hold,—a space measuring eighteen feet in length, seven feet eight inches main breadth, and one foot eight inches in height; and under them the yams for their support." One of these unfortunate creatures was in the last stage of dysentery; and the whole hold was infected with putrid effluvia too shocking for description.

"The appearance of the slaves," it is added, "when released from their irons, was most distressing; scarcely any of them could stand on their legs, from cramp and evident starvation. The space allowed for the females, thirty-four in number, was even more contracted than that for the men, measuring only nine feet four inches in length, four feet eight inches main breadth, and two feet seven inches in height; but not being confined in irons, and perhaps allowed during the day to come on deck, they did not present so distressing an appearance as the men." By the care and humane attention of Captain Kelly, his officers and crew, the lives of all these poor creatures were saved, except one, who died on the passage to Sierra Leone. The commission established there, under the sanction of the treaty with Portugal, being incomplete, on account of the non-arrival of the Portuguese commissioners, the formal adjudication of the seizure could not take place; but after a regular examination of witnesses, the slaves were landed at Sierra Leone, on the 20th August, and sent to the town of Bathurst.

His Majesty's cruisers on the coast of Africa have seized various vessels sailing, not only under the Spanish and Portuguese, but also

under the Dutch, flag. Since the establishment of the mixed commission for adjudicating vessels sailing under these several flags, although only a few months had elapsed when the accounts referred to in the Report left Sierra Leone, no fewer than fourteen slave ships had been already seized and condemned, independently of several Spanish and Portuguese slave ships captured in the Rio Pongas, and elsewhere, by South American Privateers.

Considerable difficulties had arisen in checking the trade, owing to some provisions in the treaties, especially those which appear to permit the detention of slave ships only in cases where slaves are actually found on board. The slave traders, availing themselves of the letter of the treaty, have recourse to the following expedient for evading its spirit:—When chased by a cruiser, they run their vessels as near the shore as possible, and in some cases even on the shore, so as to enable them to land all their slaves. When boarded by the men-of-war, there being no slaves actually in the vessel, the officers feels himself obliged to abstain from the seizure, although at the moment he may have within his view on the beach the whole of the wretched slaves who had filled her hold, drawn up as if in derision of our treaties and in defiance of our cruisers.—The following instance will painfully illustrate this point. Lieutenant Hagan, of his Majesty's brig *Thistle*, arrived at Sierra Leone from his first cruise, bringing in two schooners under Dutch colours; one with thirty-two slaves on board, and the other with only one. The slaves of the latter, with this single exception, had all been landed in sight of every person on board the *Thistle*; but unfortunately her boats were not in time to recover more than this one, who, from the confusion of the moment, had escaped the vigilance of the slave-traders. Such was the inhumanity and recklessness of life

displayed by them, in their hurry on this occasion, that several children were thrown into the water, and, it is to be feared, were drowned. These circumstances, united with the clear corroborating testimony of the remaining slave found on board, left no doubt on the mind of Lieutenant Hagan respecting the illegal employment of this vessel, and her liability to condemnation under the treaty: he therefore deemed it his duty to detain and carry her to Sierra Leone. The schooner on board of which the thirty-two slaves were found was condemned; but for a time there was much hesitation with respect to the other, on the ground that as only *one* slave was found on board, the letter of the treaty was opposed to the condemnation; the words being, "having *slaves* on board," in the plural. At length, however, upon a further representation of the case, and a fuller consideration of it by the commissioners and arbitrators, this vessel was also condemned as prize.

Nor is the illicit traffic in slaves confined to the Spaniards, Portuguese, and Dutch. There is abundant evidence of its being very largely carried on by French subjects, and, in some cases, almost under the eyes, if not with the participation, of the public functionaries at Senegal and Goree. This statement is corroborated by a variety of palpable facts, stated in the Report; which, however, we shall pass over for the present, as this part of the question has been completely set at rest by the "Memoranda on the French Slave Trade in 1820," which we shall have occasion to notice hereafter.—We must however add, that the accounts which had been received from the French West-India islands had confirmed those from the coast of Africa, and shewed how impossible it must prove, without an effectual system of registration, to prevent importations of slaves into our own colonies, while they con-

tinue to be introduced into the adjacent colonies of other states.

From the slave trade carried on upon the Western coast of Africa, we now turn to that which prevails on the East coast, and particularly between the islands of Mauritius and Madagascar. The lowest computation makes the number of new slaves imported in the single month of June 1819, into the Mauritius, to exceed 700! and the persons directly engaged, or otherwise interested, in this inhuman traffic (comprising a great part of the population of the island,) were said to have increased in activity and daring beyond all former precedent. On one occasion a military guard, consisting of a corporal and four men, conveying to a place of safe custody 110 Blacks whom they had seized immediately on being landed, were attacked by a body of men, who rushed on them from a wood; the greater number of the Negroes were rescued, only twenty-four remaining in the possession of the soldiers. In the scuffle one or two of the assailants were wounded; but, as has been too usual in this island, all the offenders escaped punishment: indeed, the soldiers were even declared to have acted illegally in presuming to seize these Negroes.—In the beginning of July, 1819, a vessel was taken by one of the boats belonging to the Liverpool frigate, from which 200 Blacks or more had just been landed; of these a certain number were marched during the night through Port Louis, escorted by a body of armed men, consisting of Creoles, Whites, and Blacks: they were spoken with, yet they were not then, nor have they since been seized.—In another instance, eight slaves who had been seized were found to be all Malays; and from their testimony it appeared, that their village had been surprised and burnt by the crew of *Le Voyageur*; and the brutal treatment they represented the women to have

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received during the passage is too shocking for description.

A warrant was issued against the master of the vessel; but though he returned to the Mauritius, it was not executed, nor had any farther notice been taken either of him or of any other of the persons implicated in this transaction. These and other circumstances had induced the acting Governor of the island to issue a proclamation, declaring his intention of enforcing the penalties of the law against all who should be found guilty of such practices.

(To be continued.)

To the Editor of the Christian Observer.

MATHEMATICAL studies, it has been often said, prepare the mind for scepticism in religion. If however such be the fact, it may serve to strengthen our conviction of the existence of that fatal distemper of the soul which can convert the most salutary things into poison; for no science perhaps is more adapted to confirm our belief in the truth of Christianity than that of mathematics, when cultivated with a proper disposition of mind.

It is calculated to humble us, by making us sensible of the contracted range of our imagination and judgment; by shewing us how little we know, how little we can comprehend, and how erroneous oftentimes are the conclusions to which *a priori* speculations would lead us.

In studying the mathematics, passions and feelings and prejudices are excluded: there is nothing to excite hope, or gratify desire; nothing to be gained or to be lost. Whether the system of Ptolemy or that of Newton be the true one, our actual situation is the same; our rule of life is not altered; we are not personally interested in the event. And yet even here, when there is no temptation to be dissatisfied with truth, or to be afraid to avow it (as, often unhappily, is the

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case in matters of religion,) many things occur, at which we cannot but wonder, and for which we can give no reason; nay, we are perhaps sometimes disposed to think, that had we the power to effect any alterations which might appear to us expedient, the arrangements of nature could be rendered far more regular, and its machinery less complicated. For instance: The earth, in shape a *spheroid*, describes an *ellipse* round the sun, with an *irregular* motion, in three hundred and sixty-five days and a *fraction*. The attraction of the sun and moon, acting upon the earth, occasions a *precession of the equinoxes*, and the motion of that precession is *not uniform*. The ecliptic *cuts* the equator; nay the angle of obliquity is *not constant*, but is always *diminishing*. It were easy to add various other seeming defects. "Why," it might be said, "is not every thing regular? Why is there this variation, this want of order, this apparent caprice? Why are not the properties of matter so contrived that the earth may be a sphere, that it may move in the simplicity of a circular orbit; that its motion may be uniform; that it may complete its revolution in an entire number of days without an additional fraction; that it may be undisturbed in its course by the action of the moon? Why has its axis this gradual cone-describing motion on its centre? Why must its poles be oblique to the plane in which it moves?" Who will not confess the rashness and arrogance of such objections, and of our attempting to give an opinion respecting the propriety of the plan approved by the Creator, while our judgment is in its present feeble state, and our knowledge of the system of the universe, and of the adaptation of its parts, is even more limited than that of the fly in the fable, who saw fit to find fault with the architectural proportions of one of the noblest buildings in the world.

Apply this confession to religion—how little do we know of the ways of God, and how unequal are our faculties to judge of what we *do* know! Shall we then presume to say, Why was man allowed to fall? Why did not God forgive sin without an atonement? Why could not an atonement be made without the Son of God stooping to human nature and submitting to a painful death? Why did not God, instead of separating the Jews as a peculiar people to preserve the true religion, reveal his will at once to the whole world? Why is the truth of Christianity allowed to rest so much on historical evidence rather than the sensible perception of miracles; on moral rather than direct mathematical demonstration?* "If the Gospel were written on the sun," said Paine, "it would be believed by all." To these and similar suggestions of unbelief, how striking is the answer of the Apostle: "Nay but, O man! who art thou that repliest against God?"

Besides the objections arising from the *difficulties* of revelation, a second species of objections may be answered from the same analogy; for we may extend our argument to a defence of those mysteries which have been said to involve *contradictions* and *impossibilities*. How can the Divine Being exist in three persons? How can God and man be one Christ? How can God be the Creator of all things and not the author of evil? How can he "will not the death of a sinner," and yet punish him with everlasting death? How can God be omniscient, and yet man a free agent? To these questions it will be time enough to reply when we are informed how many apparently contradictory propositions in science

* Many of these questions in religion, and of those above in mathematics, may perhaps admit of a probable answer: there are *some*, however, which cannot be answered.

are reconciled; how, for example, space can be proved ever divisible, and yet it be proved that no straight line can be drawn from the tangent point dividing the space between the circumference of a circle and a line touching it; how again two lines, the asymptotes of curves for instance, may be always drawing nearer to each other, yet never meet, with many other illustrations.

If persons would but consider this analogy, if they would but apply something of the same temper and calm judgment to religion which they do not refuse to science, there would be but few objectors to the truths of the Bible. But their passions are brought into play: they fear lest the Gospel should be true; they hate the light, their heart is not inclined to spiritual duties, and therefore they approach the examination of the Scriptures with prejudice; they decide superficially, and turn away in disgust. The conclusions of Newton are implicitly believed, because the arguments which prove their truth are sound. The nature of those conclusions makes no difference in our belief; we acknowledge them whatever they may turn out to be; be they difficult, mysterious, incomprehensible, seemingly contradictory, it matters not,—they are *proved*.* Their peculiari-

* I should add, however, that Christianity does not require us to believe any thing absurd or contradictory: its most incomprehensible doctrines are not opposed to reason, nor are they in reality more calculated to awaken just incredulity than many demonstrable propositions of human science.

ty may indeed make us more particular and cautious in examining the proof; but if we detect no error *there*, we acquiesce in the truth of the proposition. What would be said to that man, who, instead of sifting the proofs on which these propositions are built, and beginning with the demolition of the premises, should commence with asserting the falsity of the conclusion from some *à priori* conception of his own lancy, and then proceed, by the help of this assumption of error in the conclusion, to overthrow the reasonings on which it is founded? Yet this very thing is done daily with the Bible. Men begin at the wrong end of the scale of reasoning; and having refuted, as they conceive, a doctrine by arguments resting on the basis of preconceived ideas, they proceed up the ladder and arrive at once at the portentous determination, that all the proofs which have been advanced in support of that doctrine, and the book which contains an avowal of that doctrine, must be erroneous. It is in this spirit they lay down the unphilosophical axiom, that “a true religion can have no mysteries;” and then infer either that Christianity is not a true religion, because it contains mysteries—or that it contains no mysteries, because it is a true religion. Nothing can be more illogical, more unworthy of a person of science than such conclusions; but where the passions of men are roused, and their interests concerned, little regard is paid to consistency or impartiality.

A.

REVIEW OF NEW PUBLICATIONS.

PAMPHLETS ON THE PETERBOROUGH QUESTIONS †

(Concluded from p. 235.)

IN resuming our remarks upon the Bishop of Peterborough's Eighty-

† For the list, see our Number for March.—We omitted in that list, though we have

seven Questions, we wish our readers to keep in mind the real bearings of

included in the Review, “Episcopal Innovation, or the Test of Modern Orthodoxy,” London, 1820. pp. 120.—Some other pamphlets relating to the controversy have been published since we began our re-

the discussion. We are not, they will recollect, animadverting upon the private sentiments of a member of the Episcopal Bench : we are not calling the Bishop of Peterborough to the bar of the public, to answer for himself in what manner he reconciles his personal sentiments with those of the Church of England ; or how it is, that professing doctrines which, as we have seen already, and shall see yet more fully in the sequel, are substantially, and often literally and verbally, opposed to the declarations of her established formularies, he can yet subscribe her appointed tests of doctrine, and accept of her dignities and emoluments. All this might, indeed, be very fair matter of discussion, as it respects a public and responsible functionary ; but this is not the immediate bearing of the present discussion. We are not inquiring how it is that the Bishop of Peterborough, with the views contained in his Questions, and some other of his writings, can consent to remain in communion with the Church of England ; but we are inquiring, how it is that he can have thought himself justified in excluding from the ministerial office in that church all who differ from him—all who accept literally and grammatically what he is constrained to accept at best *cum grano salis*—all who really love and would zealously labour to defend those very parts of our established formularies, which, if these Eighty-seven Questions are right, ought to be greatly modified, if not wholly expunged ! We are not asking, for example, how it is, if he believes that the unmitigated doctrine of mankind having departed “as far as possible” from original righteousness be a tenet calculated “to destroy all sense of virtue or moral goodness,” that his lordship can himself as an individual conscientiously eat the bread of a church which maintains this tenet ; but we are asking how

view, which, therefore, could not be included in it.

it is that he can venture, as a public officer in that church, to make a belief in this tenet a bar to the admission of clergymen into his diocese. If his lordship thinks the Homilies, or certain parts of them, unwholesome, which the church pronounces “wholesome,” he may have a private method of reconciling the apparent difficulty thence arising to his own conscience ; but it is somewhat too much to inflict the censure of bad churchmanship on all who are not such expert casuists as himself ; nay, to reject from his diocese, and to refuse holy orders to those who think the church right, and the episcopal interpreter wrong. The world may perhaps make some excuse for an individual who, for weighty reasons, strains matters a little to reconcile his mind to statements which he does not cordially approve, by giving them such an ingenious explanation as will decently justify his subscription ; but to substitute his own ingenious and farfetched gloss in the place of the original statement ; and to condemn the enemies of the convenient but questionable comment as enemies to the unsophisticated text, is an assumption of power of no ordinary kind. We do not say that it is not highly *politic* thus to commence the attack where most persons, similarly circumstanced, would have been content to confine themselves to a feeble defence ; we do not say that it is not wise to assume the office of a prosecutor, instead of pleading at the bar as a culprit ; but we believe that few persons, in a case so glaring as the present, could have commanded nerve enough for the enterprise.

The portion of the Peterborough Questions which we examined in our last Number contains the chapters on Redemption, Original Sin, Free Will, and Justification. These are mainly preparatory to the fifth chapter, “On Everlasting Salvation,” which closes the general train of argument that had been weaving throughout the foregoing chapters ;

for afterwards his lordship proceeds to several comparatively detached topics. Those of our readers who wish to see the ingenious construction of the whole fabric will do well to refer back to our last Number, in order to connect the former chapters with that "On Everlasting Salvation," which we are now about to consider.

The first question in this chapter takes up for its principal *datum* the conclusion which had been elicited—in what way the reader has already seen—in the last question of the former chapter, that "justification" is "admission into covenant with God." In an ordinary sermon this definition might perhaps have been assented to without much inconvenience; but where it is intended to be made the basis of such sweeping conclusions as follow in this chapter, it is necessary, especially when we advert to the way in which these queries are drawn up, to look a little more cautiously at his lordship's real meaning.

Such a survey of the ground is the more necessary, as his lordship must have perceived that the single word "justified" would not solve all the phenomena of the present "hypothesis;" and that, if used exclusively, it would have given an opportunity to an opponent to quote passages from the Scriptures and the formularies of the church, where this word is employed, to the great disturbance of his lordship's system. The writings of the reformers are more specific and lucid on the subject of justification than on almost any other. This was doubtless owing to their controversies with the Papists, who asserted boldly what his lordship's system seems necessarily to imply—the merit of human works.

But the expression "admission into covenant with God" was not so obviously exposed to this formidable and direct resistance; and from its convenient application either to faith, or justification, or baptism, was peculiarly calculated to bewilder the

whole question. If his lordship's defenders think this remark either unjust or uncandid, let them try the experiment, whether if they take the term "justification," or any one of its *alleged* synonymes, it will bear them through the whole of these questions. The Scriptural and the Church of England synonyme for justification is "being accounted righteous before God." Let them substitute this phrase wherever his lordship employs what he contends are its synonymes, and it will be immediately evident that the process would convert many of the questions into complete nonsense.

The fact, in short, will be found to be that the expressions which his lordship uses as synonymous, and professes to prove to be such, are in reality *not* synonymous, and often are very far from being so. For example, "Is not our justification," asks his lordship in the preceding chapter, "our admission to the Christian covenant?" Supposing this to be answered in the affirmative, as it must be if the examination is to proceed, the succeeding question, which is the first in the chapter under consideration, begins, "Though we are justified or admitted into covenant with God, &c." But these two expressions "justified" and "admitted into covenant with God," which are here taken as synonymous, do not in reality import *exactly* the same idea. "Justification" refers to the mere act of God in pardoning us, and accounting us righteous for the sake of Christ;* but God's admitting us into covenant implies something more.

* "Justification," say the Homilies, "is the office of God only, and is not a thing which we render unto him, but which we receive of him;" (Homily of Salvation, part 2.): but a "covenant" is something mutual; and no persons more frequently speak of "the terms and conditions of our baptismal covenant" than those who agree in doctrine with the Bishop of Peterborough. His lordship's synonymes, therefore, recoil equally upon the Scriptures, the Homilies, and himself.

The former simply expresses in what light God is graciously pleased to view us for the sake of our Lord Jesus Christ; the latter bears upon our actual relation to God by self-dedication, and upon the duties and obligations resulting from it. It is by employing this *larger* phrase where only the more restricted one was applicable, and by inducing the reader to believe them equivalent, that his lordship comes at his conclusions in the present chapter. We will retract this assertion upon either of these two conditions; either that any friend of his lordship shall select, as we before remarked, *any one* which he pleases of the alleged synonymous phrases, carry it throughout the whole chain of questions, and shew us that it makes common sense; or, if he prefer it, that he shall change the Socratic form of argument into a regular Aristotelean shape, and draw up the whole as a series of syllogisms. If the questions will not submit to either of these processes, they are convicted of erroneous, not to say fallacious, argumentation; and on subjects like these, erroneous argumentation necessarily leads to unscriptural divinity, if it does not also spring from it.

The whole of this first question stands as follows:—"Though we are justified or admitted into covenant with God, through the merits of Christ, if we have but *faith* in those merits, and though we are thus admitted even *before* our faith has produced good works, does not the performance of good works, when we are admitted into covenant with God, become thenceforth a *bounden duty*?" And all this to prove that it is "a bounden duty" for a believer to perform good works! But we would ask his lordship, is it not also a bounden duty *in all men*? Or does the natural impotence of man since the fall set aside the Divine claim to human obedience? And if *all men* are bound, why all this process to prove that Christians are bound *also*?

The next question, however, brings us a step nearer the intended conclusion. "Do all men who have been admitted into covenant with God perform that bounden duty?" Strictly speaking, we should say, No, *none* perform that duty as they ought; but let that pass, and let us examine what his lordship really means by his question. The *synonimes* puzzle the case not a little; but we will try what sense we can elicit from them. 1. "Do all *baptized* persons perform that bounden duty?" Clearly not. 2. "Do all *justified* persons perform that bounden duty?" That will depend upon what is meant by justification; for if justification be by faith, and if the only faith that justifies is "a true and lively faith;" and if a true and lively faith "*necessarily*" produces good works, all which our church explicitly teaches, then we boldly answer in the affirmative, "Yes; all justified persons *do* perform good works." But again: 3. "Do all persons *who are accounted righteous before God*" [for that is another of the *synonimes*] "perform this bounden duty?" The answer to this will depend upon the second. The reader will by this time fully perceive the convenience of the undefined expression "admitted into covenant with God," because it allows of our predicating of it, under one of its alleged *synonimes*, what is flatly unscriptural and heterodox under another.

But we pass on to the third question, which states, that "the faith which was sufficient to *admit* us to the Christian covenant," (that is, in other words, the faith which "justifies" us, and by which "we are accounted righteous before God,") "is not always productive of that fruit which is wanted in order to *remain* there." Now, what faith does his lordship mean? Does he mean a *dead* faith? If so, where does his lordship learn that *such* a faith can justify a sinner? And what does his lordship intend by its not "*always*" producing good

fruit, apparently intimating that it *sometimes* may, when both Scripture and the church teach us it *never* can? Or does his lordship mean, "a true and lively faith;" if so, the Twelfth Article of the Church wholly contradicts the assertion, by maintaining, that "good works *do* spring out *necessarily* of a true and lively faith." It is clear then, that his lordship believes that a false dead unproductive faith may "justify" us, may "admit us to the Christian covenant," nay, cause us "to be accounted righteous before God, for the merit of our Lord Jesus Christ" Mr. Wilson but too justly remarks on this doctrine—

"If this were possible, then sinners of every kind, liars, thieves, &c. &c. are accounted righteous before God; nay, the devils themselves may be so accounted. Millions of the most wicked and abandoned men have a dead faith; and so have the devils, for they believe Christ to be the Messiah. Admission into the Christian covenant and justification are the same thing, according to this system of divinity; and if so, then we may be justified by the faith of wicked men and devils, by an unproductive and dead faith."—Remarks, p. 50.

But what says the Church of England to this doctrine of a sinner being admitted into covenant with an equitable and holy God, by means of a dead faith, which, in fact, as the church herself asserts, "is *not* faith, as a dead man is not a man."

"The Homily of Salvation says, For Justification there is required on 'our part *true* and *lively* faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us.' 'Saint Paul declareth here nothing upon the behalf of man, concerning his justification, but only a *true* and *lively* faith, which nevertheless is the gift of God; and yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, in every man that is justified; but it shutteth them out from the office of justifying.'" Episcopal Innovation, p. 44.

If the reader wishes for further proof that the church does not admit of justification by a dead faith, let him read her Homilies, which teach

a contrary doctrine from beginning to end. How his lordship will settle his differences with these and other documents of his church which he has so emphatically described as "the tenure of civil and ecclesiastical—[what!]*—preferment*," it is not for us to say; or even how he will propitiate those of his humble admirers, who think themselves orthodox when they are maintaining that we are justified by works, or by faith and works conjointly.

We must pass briefly over the other Questions in this chapter, though they furnish abundant materials for comment. His lordship actually maintains, (Question 6,) that "though good works are the natural fruits of faith, they are *not* the *necessary* fruits of faith, or fruits which follow of necessity;" although but two questions above he had quoted the Twelfth Article, which asserts that they *are* the *necessary* fruits: "they spring out *necessarily* of a true and lively faith." Aye, of a *true* and *lively* faith, replies his lordship; but not "of faith *in general*." Now this phrase "faith in general," appears to us *one* of the most inexcusably equivocal expressions in the whole series of questions.—"Faith in general!" What does his lordship candidly mean by this novel, this unscriptural, this unprecedented phrase? It is a phrase evidently invented to mount guard upon the two horns of a dilemma, and to be ready to defend whichever happens to be attacked. The Scriptures and the Church know, practically speaking, but of *two* kinds of faith, true faith, and false faith; in other words, living faith and dead faith. But mark the difficulty which ensues if this scriptural doctrine be adhered to. His lordship could not well assert, in so many words, though his whole statement brings us to it, that we are justified in the sight of God, and admitted to the Christian covenant, by a dead faith, or what the church calls the "faith of devils!" nor would he, on the other hand ad-

mit, that justifying faith is necessarily "true and lively," because that would expose his lordship's argument to the recoil of the Twelfth Article. Therefore his lordship pitches upon the equivocal phrase, "faith in general;" which may mean in one place dead faith, and in another living faith, as best suits the argument. We are very confident not one of his lordship's prudent defenders will venture to give a fixed definite meaning to that—we will not for courtesy's sake call it, jesuitical-phrase—"faith in general;" for, give it what meaning they may, if they *abide by* that meaning, it must either totally destroy his lordship's argument, or lead to a direct contradiction of Scripture and the church. We begin to feel the value of algebraical notation, and the blessings of those sciences in which the synonymes are synonymous; where *A* means *A* and *B* means *B*; and where there are no such qualifying phrases as "in general," and no such quibbling distinctions as "natural" and "necessary" (Question 6.) to puzzle the unwary sciolist! Natural and necessary! Why, if faith be "true and lively," good works are not only its *natural*, but also its "necessary" fruits, as the Article asserts; and, if false and dead, then good works are not its fruits *at all*, either natural or necessary. But then "*faith in general!*"—O the exquisite device! it suits all occasions; it produces good works, or it does not produce good works; it produces them *necessarily*, or it produces them only *naturally*, just as the emergencies of the case may demand! Let our readers apply this kind of reasoning to mathematics: if, for instance, they should be goaded with arguments to prove that every equilateral triangle is equiangular, let them silently slip in the words "in general," and roundly assert that they never will believe as long as they live, that triangles "in general," that is, *all* triangles, are equiangular. Then for the other

side of the question; if told that no triangle that is not equilateral is equiangular, slip in the same phrase again, and assert that the argument does not apply to triangles "in general." The case is quite analogous for all the purposes of the present argument: a triangle is either equilateral or it is not equilateral; if equilateral it is *always* equiangular; if not equilateral it is *never* equiangular. So faith is either true and lively, or not true and lively: if true and lively, it *always* produces good works; if not true and lively, it *never* produces good works. But then "faith in general!" Yes, and "triangles in general;" that is, triangles of a perfectly new species; triangles of which it may be said in the same breath that they are equilateral or not equilateral, as best suits the argument!

Let the reader keep in mind the real import of the first series of questions in this fifth chapter; which, divested of equivocal synonymes, and other devices of a character to perplex the unlearned student, is simply as follows:—Quest. 1. asserts that Christians are bound to perform good works—a proposition which no Christian will deny. Quest. 2. comes to this, that persons may be "accounted righteous before God," who have no wish or intention to practise good works. The bishop of Peterborough's admirers will start at this conclusion; but it results from his lordship's own synonymes; for "admission into covenant with God," which is the phrase used by him in this question, is alleged by him (Chap. IV. § iii. Q. 3.) to be our "justification," and justification is defined by the church (Article XI.) to mean, "being accounted righteous before God." No matter then in this respect what a man's character or intentions may be; he is accounted righteous before God, according to the Bishop of Peterborough's divinity, in consequence of his baptism! To guard, however, against this objection, Quest. 3. asserts,

that the faith which is adequate to justify us, is not adequate to *retain* us in a state of justification; in other words, that good works do not necessarily spring out of justifying faith—that faith for which we are accounted righteous before God. Then, lest the reader should allege, and justly, that the Twelfth Article asserts that good works *do* necessarily spring out of a lively faith, Question 4 employs the ambidextrous phrase, “faith in general:” which, if his lordship and the reader will excuse the word, is apparently nothing less than a *shuffle*, in order to avoid the dilemma to which the argument would have been reduced by using either the term “dead faith” or “lively faith.” The substance of the whole of these and the next two or three questions is nothing more nor less than this, that it is the doctrine of Scripture and the church that a dead faith is adequate to justify us before God; and the converse, that justifying faith needs not be a “lively faith;” and that therefore the “*necessary*” connexion which the church asserts between faith and good works, does not apply to that faith by which we are accounted righteous before God. The church, however, knows of no *other* faith than justifying faith: a “dead faith” she does not deign to call faith; but “a dead, devilish, counterfeit, and feigned faith.” We should quote a large part of our authorized documents, if we quoted all that goes to refute the monstrous and unscriptural doctrine of justification by a faith which the church declares is “not properly called faith,” but is “a dead, devilish, counterfeit” faith, as all faith is pronounced by her to be that does not prove itself genuine—“true and living,” by bringing forth good works. We have, however, alluded to a few passages in the Homilies, at the close of the second part of this review in our last Number, and the reader may find various others by referring to the indexes of our former volumes; or they need go no

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further back than our recent papers on Mr. Todd’s republications, &c. and the paper in our last Appendix in reply to the Christian Remembrancer. We will, however, give one or two short additional specimens. The Third Homily, for example, part first, declares, that “The Apostle toucheth specially three things, which must go together *in our justification*; upon God’s part, his great mercy and grace; upon Christ’s part, justice; that is, the satisfaction of God’s justice, or the price of our redemption, by the offering of his body, and shedding of his blood, with fulfilling of the law perfectly and thoroughly; and UPON OUR PART TRUE AND LIVELY FAITH IN THE MERITS OF JESUS CHRIST.” This one remark, were there no other, is fatal to the Bishop of Peterborough’s whole hypothesis. The faith that *justifies* is here declared to be “true and lively;” and true and lively faith is declared in the Twelfth Article to be “necessarily” productive of good works; yet the bishop ventures, in spite of this, to maintain, that we may be justified or admitted into covenant with God, by a faith that is *not* true and lively, and which therefore does not produce good works. The first sentence of the second part of this Homily, in recapitulating the substance of the first part, again mentions as the three requisites to justification, “God’s mercy, Christ’s justice, and a true and lively faith, out of the which faith, spring good works.”—Three paragraphs further the Homily asserts, that it is not meant “that the said justifying faith is alone in man, without true repentance, hope, charity, dread, and the fear of God, at any time and season.” The third part of the same Homily asserts, that from “the right and true Christian faith”—or, as it runs in the marginal abbreviation, as if in prophetic anticipation of his lordship’s argument, “the true and justifying faith”—“doth follow a loving heart to obey God’s commandments.”

This declaration is strikingly opposed to the Bishop of Peterborough's doctrine; but, in order to present the contrariety between his lordship and the Homilies more fully, we will throw a part of the next sentence of this Homily into parallel columns with the substance of the first two questions of this chapter.

Questions 1 and 2.

"Though we are justified . . . *through the merits of Christ*, if we have but faith in those merits . . . do all men who have been admitted into covenant with God [that is, according to the Bishop's own words, justified] perform that bounden duty? [namely, live "godlily," as the Homily expresses it.]"

Homily.

"How can a man have this true [justifying] faith, this sure trust and confidence in God that *by the merits of Christ* his sins be forgiven, &c. when he liveth ungodlily and denieth Christ in his deeds?"

We might proceed to quote various other passages from the established formularies; but our limits forbid. We have not touched upon the *scriptural* refutation of his lordship's argument (which after all is the main point,) because that is so obvious and striking that every reader may readily supply the omission. But the Homilies are less known, and his lordship's direct contradiction of their statements might not have been so obvious.

We cannot follow the Bishop of Peterborough through the remainder of his questions in this chapter, which are all "hammered on the same anvil." Their chief object is to prove that the doctrine of Final Perseverance is not the doctrine of the church. Whether it is or is not, we shall leave our readers to debate at their leisure; but one thing is very clear, that the Bishop of Peterborough's argument on the subject is quite inconclusive.

Our readers are aware, that at certain periods of the Christian church, an idea prevailed that every "deadly

sin" committed after baptism was unpardonable; a doctrine calculated, on the one hand, to reduce a true penitent to despair, and, on the other, to lead the presumptuous to consider themselves in a state of sinless perfection. To obviate this misconception, and to shew that Christian privileges ought not to be denied to a true penitent, on his sincere return to God, the Sixteenth Article was constructed. This Article teaches us in substance, that though "after we have received the Holy Ghost"—which the Bishop of Peterborough will not object to our translating, *though after Baptism*—"we may depart from grace given, and fall into sin," yet, "by the grace of God, we may arise again and amend our lives." The Bishop's question on this is, "Does not the Article imply that we may *not* arise again and amend our lives?" Most assuredly the Article implies nothing whatever intentionally on the subject. Take, as before, a parallel case: Suppose it asserted, "If the Bishop of Peterborough persists in using these questions, he will do infinite mischief to the church;" would it follow, or even be "implied," that he would wholly cease to do mischief to the church if he withdrew them? By no means; for, convinced of their inaccuracies, he might withdraw them and substitute others equally exceptionable; or he might do mischief to the church in other ways, as by writing against Bible Societies, "Prayer-Book and Homily Societies," &c. The fact is, the Sixteenth Article has no *intentional* reference whatever to the doctrine of Final Perseverance, be that doctrine right or wrong, true or false; and it is a most grievous violation of the Royal Declaration prefixed to the Articles, to "draw it aside" for the purpose of making candidates express their rejection of a doctrine, upon which the church, here at least, is silent; and respecting which, even a man

of his lordship's learning and ingenuity, can prove nothing from the Articles but by means of a forced and reluctant *negative* inference from a *positive* remark made without any intended allusion whatever to the subject. Even the "Christian Remembrancer" is obliged, on this point, to admit that "it appears from the inferences which his lordship draws, that the Bishop understands the Sixteenth Article rather in its *plain* than in its *full* sense [we do not see the force of this antithesis,] and that he *is satisfied with a cursory apprehension of its import*, without inquiring into its more recondite meaning and design." Wo then to the Church of England if her Bishops are "to be satisfied" with "a cursory," instead of a patient and correct study of her documents; and, on this "cursory apprehension," are to construct a series of quibbling questions to entrap all who, from having studied them more correctly, are directly at issue with the Peterborough standard of divinity.

Had the Bishop condescended to consult us, we could have helped him to a passage or two, capable at least of a construction somewhat more to his purpose, from other parts of the formularies of the church.

The sixth chapter treats on Predestination. On this subject our remarks shall be very brief: they may indeed all be comprised in one, namely, that whatever may be the real sentiment of the church, whether it agrees with Calvin or with Arminius, or, as we are inclined to believe, with neither of those great men, the Bishop of Peterborough has entirely misrepresented and drawn aside her Article on the subject, as well as the passages of Scripture to which he refers. The general inference from the first seven questions of this chapter is, that because Scripture and the church speak of certain qualities as *characterizing* those who are predestined to eternal life, they are therefore predestined *on account*

of these qualities. "Predestination to life," says the Seventeenth Article, "is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose, by his Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only-begotten Son, Jesus Christ; they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity." Now it may be a very fair point for discussion, what is the doctrine of Scripture on this abstruse subject.

It may also be open for argument on both sides, what is the full import, in its plain and grammatical sense, of this Article of our Established church. But we think candid persons of all parties must consider it an unwarrantable "drawing aside" of the Article, to represent it as absolutely requiring us to believe that the foresight of our good works is the ground of our election, when any man of plain understanding may, very honestly, rather infer, from its plain and grammatical construction, that the church intended he should regard good works not as the cause, but as the consequence of election, whatever may be the precise import, for we do not pretend to fix its meaning, of that much controverted term. We are not now arguing as to what is the doctrine of the church on this part of the question. We will suppose the case of a person who believes ever so strongly—as strongly as the Bishop himself—that foreseen good works

form the ground of election : still is it possible that he can solemnly venture to pronounce the opposite opinion to be "a contradiction" to the plain and grammatical sense of the Seventeenth Article? Not merely that the point may be doubtful; not merely that the Article has not asserted in so many words that election has no reference to foreseen good works; but that it actually maintains *the contrary*, and that "it is a contradiction to the Seventeenth Article" to assert this?—We should like to see the Bishop make the experiment on any man of unsophisticated understanding, who was acquainted with the English language, but who had never read this Article before, and had never puzzled himself with the Five Points. To require, therefore, such a declaration as this from a candidate, whether Arminian or Calvinistic, is really little less than tampering with his integrity. He may altogether disbelieve the doctrine of election; or he may explain it in a way that takes it widely out of the range of Calvinism; or he may believe that it is a conditional election, or even an election dependent upon foreseen good works; but whichever of these sentiments he may hold, or whatever other, it is still too much to demand that he should make an assertion so palpably contradictory to the common sense of mankind, and the understood import of the English language, as that which has given rise to these remarks.

The argument from Scripture is equally inconsequent. It is as follows: (see Quest. 4, 5, 6.) "Our Saviour declares, that we shall be known by our works as a tree is known by its fruit; and St. Peter declares that we are elect. according to the foreknowledge of God, unto obedience; *therefore*," contends his lordship, "it is a contradiction to Scripture to assert that election is *absolute*, or has no reference to foreseen good works on the part of man."

If by this equivocal phrase "*reference to*," his lordship means nothing more than that our election (whatever be the import of that term) is "*unto obedience*," no Calvinist, not even Calvin himself, would deny the proposition; nay, he would contend as strongly, and perhaps as logically, as the Bishop himself, that "they which be endued with so excellent a benefit of God," *do of necessity* "walk religiously in good works;" and, that if they do not so walk, they have no evidence of their election. This construction of the phrase would therefore be nothing to the purpose of his lordship's argument.

His lordship relies much on 1 Pet. i. 2, as proving his point. We are elected "*unto obedience*." Therefore his lordship infers we are elected *because* of our obedience. This is certainly not very conclusive reasoning.

His arguments respecting *the consequences* of a belief in the doctrine of election are also both unfair and contrary to fact. It is not fair to suppose that those who believe this doctrine (that is to say, who believe that unless "they walk religiously in good works," they are not elected, and that, if not elected, they must perish everlastingly,) have nothing beyond "dread of *temporal* punishment to deter them from the commission of crimes." May they not reply, that though not elected *for* their obedience, they are elected *unto* obedience; and that the renewal of their nature, their being made, as the Seventeenth Article expresses it, "sons of God by adoption, and like the image of his only begotten Son, Jesus Christ;" or, in other words, imbued with all holy dispositions and Christian graces; is the best possible guarantee for leading Christian lives, and for "walking religiously in good works?" And *the fact* may also be alleged by them, that many of the best and most holy men, in our own and other communions, have been believers in the doctrine of election, and even

of *personal* election. To both these arguments they may be inclined to add the declaration of the Article, that "*the godly consideration of our predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God;*" and they may contend, on divine authority, that those who love God will keep his commandments. The inferences which the bishop thinks *ought* to be drawn from the doctrine in question, are no proof that its abettors do actually draw such inferences. Nor is it quite fair to represent the believer in this doctrine (see question 10.) as supposing that the Creator exerts his prerogative of election in a way inconsistent with his attributes of wisdom, justice, and goodness; for be his peculiar view of this subject right or wrong, he asserts equally with his fellow-christians these divine attributes; and denies as strenuously that the Most High ever acts without reason, or capriciously, however his reasons are unknown to us, and above our comprehension; but that at all events *foreseen merit* in the elected was not one of those reasons.

We shall only say, in conclusion, that the bishop's idea of election, *in reference* to works foreseen, or, as we conceive him to imply, *in consequence* of good works foreseen, removes no difficulty either as respects the construction of the article, or the doctrine itself. Indeed, with regard to the construction of the article, if his lordship's view be correct, we cannot see why

such an article was framed at all; and, in particular, what can be the use of the caution which it contains to those who wrest the doctrine laid down in it. For if the bishop's construction be correct, there is nothing to wrest. If we are elected *for good works foreseen*, there can be no possible opening for that "wretchlessness of unclean living" against which the article so forcibly guards us. And, with regard to the doctrine itself, Mr. Wilson justly inquires,

"Does his lordship suppose that he has removed any difficulty on the subject of predestination, by making election depend on foreseen good works? He has done no such thing; no—not even according to his own system of divinity: for on free will, he says, 'Is it in the power of man, without the assistance of God, to do what is pleasing and acceptable to God? Is not the divine assistance necessary even to obtain the will to do so?' According to his own system, then, God is the author of those very works for which he elects us, and not we ourselves; and then all the difficulties of the subject recur again. His lordship has not removed a single difficulty in this deep and awful subject; and it would be much better for him, and for every one who professes to be a sound minister of the church of England, simply to acquiesce in the doctrine of predestination as defined in the Seventeenth Article." Wilson's Remarks, pp. 57, 58.

The bishop argues, that the belief of election takes away all other motives "beyond the dread of temporal punishment, to deter us from the commission of crimes;" that "the law of God" is so "perverted" by it as to become the means of counter-acting the law of man;" that it is "injurious to the individual as well as to society;" and that it annuls "the distinctions of good and evil, of virtue and vice." Does his lordship really believe that the reception of this doctrine produces all these effects? Then it will require the best exertion of his known and practised ingenuity to construct an hypothesis, which will reconcile the actual phenomena of the past history, and pres-

ent state, of mankind with such an opinion. He has doubtless seen the Scotch confession of faith, which every minister not only of the Scotch established church, but of almost all the congregations of dissenters in that part of the kingdom, subscribes as the rule of his faith and practice. His lordship needs not therefore be told that the professed belief of that nation is not only absolute election, but absolute reprobation also. Even the shorter catechism of the Scotch church, the manual of religious instruction for all the schools of the kingdom, which the children universally are taught to repeat and to believe from their earliest years, contains the following passages:—

“What are the decrees of God? The decrees of God are *his eternal purpose, according to the counsel of his own will, whereby for his own glory, he hath foreordained whatsoever shall come to pass.*”

“Did God leave all mankind to perish in the state of sin and misery? God having, *out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.*”

“Who is the Redeemer of God’s elect?” &c.

Again: “The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are assurance of God’s love, peace of conscience, joy in the Holy Ghost, increase of grace, and *perseverance therein to the end.*”

And yet if we compare the conduct of our Scotch fellow-subjects, the believers in this Calvinistic creed, with that not only of their English brethren, but of any body of men whatever, we do not think it will be found to justify all the hard things which the bishop has chosen to predicate of them. We do not believe that the only thing which restrains them from the commission of crimes

is the dread of temporal punishment. We do not believe that the view they take of the law of God, however perverted in the estimation of the bishop of Peterborough, has become with them the means of counteracting the law of man. We do not believe that their profession of this obnoxious faith has been, comparatively speaking at least, injurious to themselves individually or to society at large. Neither do we at all believe that it has annulled in their minds the distinctions of good and evil, of virtue and vice. But we do believe that a man capable of exhibiting such crude, and immature, and unfounded speculations, as propositions to be affirmed on pain of exclusion from the office of the ministry, evidently labours under some hallucination of mind, which renders him, to say the least, a very questionable interpreter of the sentiments of the church, and a very unsafe guide of the faith of her sons.

The seventh chapter treats of “Regeneration, or the New Birth;” and its principal object is to shew, that “we are spiritually born when we enter into covenant with God,” and that “we enter into covenant with God, through Christ, at our baptism.” Here again comes the equivocal phrase “enter into covenant with God,” which before meant justification, and now means regeneration and a spiritual birth. After the very ample discussion which we have so recently devoted to the baptismal controversy, it will not be necessary for us to go over the ground again on the present occasion. There are two ways in which pious and eminent divines have been accustomed to regard the declarations of our church on the subject of regeneration in baptism. The former of these acceptations, to which we ourselves incline, is so well explained and defended by Mr. Wilson, that we shall give the passage entire.

“In Questions 5th and 6th it is asked: ‘Does not our baptismal service accord-

ingly declare that we *are* regenerated at our baptism? Does it make any exception or reservation on that head? Now, it is certain that our baptismal service *does* declare that we are regenerated at our baptism, and makes no exception: nor ought it to make any exception, because the service is framed on the supposition that they who come to be baptized, come with a proper disposition and frame of mind. Any exception then, in the service itself would be improper. But the Church of England does not administer baptism, either to infant or adult, but on the supposition, nay on the demand, that the person baptized 'will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments;' or, in other words, she demands repentance and faith. But though *the baptismal service* neither does nor ought to make any exception, yet the Church of England does *elsewhere* make exceptions in the most decisive manner possible; for in the 25th Article, 'of the Sacraments,' she says, 'The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation. But they that receive them unworthily purchase to themselves DAMNATION, as St Paul saith.' And in the Homily on Salvation, Part III., she informs us, that it is not the 'outward receiving of the sacraments' that will avail a wicked man. And, in the 27th Article, 'Of Baptism,' she says, 'it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church,' &c. Here, then, exceptions are made by our church, and that in the most positive manner. Baptism is not, according to the Church of England, regeneration, but the sign of regeneration; and the effect of it is wholesome on such only as receive it worthily. The Church of England most resolutely and determinately resists and condemns the popish doctrine of the necessary efficacy of baptism, independent of repentance and faith, and most unequivocally declares that they who receive it unworthily purchase to themselves damnation. And what thousands and tens of thousands are there who have indeed been baptized; but yet, like Simon Magus, who had been also baptized, their heart is not right with God, and they remain in the gail of bitterness and in the

bond of iniquity! Now, with what propriety of language can such persons be said to be spiritually born again, to be spiritually regenerate? What thousands are there of baptized liars, thieves, &c. &c. and even infidels; and who have been such from infancy to their ripest years: and further, what thousands *die* such, as far as can possibly be ascertained by human beings! And in what spiritual sense can they be said to have been regenerated? They were but 'washed to deeper stains,' and they form those exceptions which the Church of England describes. She holds that these are unworthy receivers of baptism, and that the sacrament does not avail to their regeneration in any spiritual sense, but to their damnation.

"It is NOT the doctrine of our church that the new birth, in any true spiritual sense, always and necessarily takes place at baptism; for she maintains there is an unworthy receiving of that sacrament, and hence she makes exceptions. What now becomes of the eighth question in this chapter? 'If, then, we believe in the doctrine of our church, that the new birth takes place at baptism, can we believe that they who have been baptized according to the rites of that church, will be regenerated at any other period?' Now, we have seen that our church does make exceptions with respect to the regeneration of those who receive baptism unworthily, and, therefore, it is not her doctrine that regeneration, or the new birth, takes place at baptism in every case: but, 'except a man be born again,' says our Lord, 'he cannot see the kingdom of God;' the conclusion then is inevitable, that they who receive baptism unworthily, must be regenerated at some other period, or must perish.

"What is required, according to our church, of persons to be baptized? 'Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament.' And with regard to infants, she says, 'they promise them both (namely, repentance and faith) by their sureties; which promise, when they come to age, themselves are bound to perform.' Now, it is an absolute fact, that vast numbers of those who are baptized in infancy never do perform this promise. So far as human beings can discover the truth, they live and die impenitent, nor ever have any true

faith in the promises of God: they live and die without God, and are dead in trespasses and in sins. I say, so far as human beings can discover the truth of the case: for every minister knows what numbers there are around him, who, up from infancy, though baptized, have never given any proof of repentance or of faith, in any saving sense. And, what is still worse, they die without giving any proof of them; without giving any proof that can satisfy a Christian mind. But how can we possibly know that a person has been spiritually born, has been regenerated in any proper spiritual sense, but by the fruits of the Spirit, but by the effects, as his lordship states, in the second question of chapter VIII., which the Spirit produces? Where these fruits, therefore, never are produced, and in vast numbers of baptized persons they never are produced, then such persons never were spiritually born, never were truly regenerated. Numbers of children are baptized, whose parents and sponsors at the time of such baptism are notoriously wicked, and which children, when they come to age, follow the wicked example of their parents, and give no proof of repentance or faith: and such as these can, in no proper sense, be said to be regenerated. They have indeed been admitted into the visible Christian church, but they are not the true members of that church: they are the tares; and unless they be born again, unless they be regenerated in a true spiritual sense by the agency of the Holy Ghost, they will perish everlastingly. So far from our church maintaining, that all who are baptized are regenerated in a true spiritual sense, she abjures, abhors, and detests the doctrine; and resolutely declares, that they who receive baptism unworthily 'purchase to themselves damnation.'" Wilson's Remarks, pp. 59—64.

The author of *Episcopal Innovation* argues to nearly the same effect.—

"Q. 5. 'Does not our baptismal service accordingly declare that we are regenerated at baptism?'

"A. The baptismal service does unquestionably admit this. And it would be a difficult matter to construct a service, spiritual in its nature, and encouraging in its aspect, which should not imply much the same thing. But it does not follow from this that our church would have us

to believe, that all baptized persons are certainly regenerate. Necessary regeneration in baptism is full against the Article and Rubric of the church. We have seen that the Article implies the direct contrary; for it teaches us that men may receive in the sacraments a curse, and not a blessing; yea, may 'purchase to themselves damnation.' And the Catechism and Baptismal Rubric only make baptism 'generally necessary to salvation,' and 'where it may be had.'

"It is contrary also to the nature of the stipulations which are made at baptism. The person to be baptized is, by the church, required to 'renounce the world, the flesh, and the devil;' 'to believe in God and to serve him;' and he solemnly engages to do so: this he does while he openly declares his 'faith' in God through Christ, and desires to be baptized in this faith. Now where the disposition thus professed is real, we are assured that the 'inward and spiritual grace' is thereby received.

"The only difficulty then (save a phraseology easily accounted for) arises from this consideration, namely, the church gives credit to the profession made at baptism, and treats it, and speaks of it, as if it were real. There is really a profession made; and how is she to act? If she be dissatisfied with the answers made to her questions, she can reject them, (as his lordship would candidates for holy orders, who answered his questions 'unsatisfactorily;') but those whom she admits she must allow to be sincere, and deal with them as such, whatever doubts she may have as to some individuals. She cannot make a service for any but spiritual receivers; nor can she consider receivers as any other than spiritual persons, though she knows all will not be such.

"The church makes the same admission (of piety in her members) in every one of her services. And this she does, in charity and in faith. In charity she gives credit to the profession made in baptism; and in faith she trusts to God for the blessing which he has promised to give 'to those who ask him.' The baptismal service, therefore, neither does nor can declare that those persons are regenerated who do not possess 'faith and repentance.'

"Q. 6. 'Does it make any exception or reservation on that head?'

"A. Surely we may ask his lordship

whether there is any thing like fairness exercised here? or whether he does not make the church speak just what he pleases? In the Seventeenth Article his lordship finds 'conditions' of election, though the Article includes none, but the contrary; yet here he shuts out all conditions of regeneration in baptism, though the service, and Catechism, and Article, either expressly assert or manifestly imply them. 'Repentance and faith,' are absolutely and expressly 'required' in order to baptism, and to the benefits expected from it.

"It would be irreverent and improper to make any 'exception and reservation' where persons profess to receive baptism as the church has prescribed; but where qualifications are required in order to a result, common sense will make the 'exception' where those qualifications are found to have no place. If, however, the office make no 'exception,' which it could not with any propriety do, the Article makes exception in the strongest manner." *Episcopal Innovation*, pp. 87—89.

The second interpretation given by many learned and pious divines to the language of the church in her baptismal forms is, that baptism is in every case really the instrument of regeneration in a certain sacramental sense, but that there is still just the same necessity as if baptism had never taken place for that saving change of heart which is usually denominated conversion. Some of this second class of divines maintain, that the term regeneration or new birth ought, therefore, *never* to be employed in the sense of conversion, but always in connexion with the privileges of baptism; while others of them think that the phrase is fairly applicable to *both* senses, and, therefore, speak of baptismal regeneration and spiritual regeneration. This difference, however, is only of a minor kind: for both agree in contradistinction to the former class, that regeneration is specifically connected with baptism, and not merely in anticipation of repentance and faith.

We have already stated, that our own opinion inclines to the first view of the subject; namely, that the

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church speaks in express reference to the presumed sincerity of the candidate, if an adult; or, if an infant, in charitable anticipation of his performing that "faith and repentance" which the catechism declares "necessary in order to be baptized." But we have no quarrel with the other opinion as held by religious persons who do not intend by it to supersede the necessity for a spiritual change of heart, whether called new birth, or conversion, or a renewal in the spirit of the mind, or even by the more modern and fashionable term "renovation," provided that renovation be commensurate with the necessities of the case. We do not argue for words, but things. If a divine so explain his views of baptismal regeneration as not to suffer his flock to suppose for a moment that they are in a safe condition without a deep, radical, and permanent transformation of mind; a turning from darkness to light, and from the power of satan unto God; a real and practical, as well as baptismal and sacramental "death unto sin, and new birth unto righteousness;" we shall not think it necessary to be at much pains to argue with him as to minor differences of opinion in the construction of our church services. It is only when, as we grieve to say we think is too much the case in the Questions before us, there is an evident tendency to get rid of almost every thing truly spiritual and internal in religion, by construing regeneration, and justification, and entering into covenant with God, into mere appendages of baptism, (as if under a consciousness that both the Scripture and the church speak so plainly on these points that it is not decent or practicable to explode them entirely, and that, therefore, it is better virtually to set them aside by appending them exclusively to a sacrament performed for us in our infancy,) thus superseding all those spiritual exhortations on which the

Scriptures and the church say so much, and leaving an ample opening for the substitution of a mere ethical religion in place of the peculiar doctrines of the Gospel—it is only under such circumstances that we feel so strongly on the subject. If the Bishop of Peterborough, after his chapter on Regeneration, had in his next chapter on “Renovation” (which it is time we should consider,) proceeded to shew, with suitable earnestness, and in language adequate to the subject, that notwithstanding our baptismal privileges, whatever they may be, little, indeed nothing, is done in reality towards our actual justification at the present moment before God, unless we have that faith which is the instrument of justification; unless we be truly converted in the spirit of our minds; unless we be new creatures in Christ Jesus; unless, as the Seventeenth Article expresses it, we be “called according to God’s purpose by his Spirit;” unless we “through grace obey the calling;” unless in our character and conduct we be practically made “like the image of his only begotten Son Jesus Christ, and walk religiously in good works;”—had his lordship thus proceeded in his chapter on Renovation we should not have been very anxious to dispute with him about the mere application of a term, though we might still have thought that term incorrectly applied. But very different appears to be his lordship’s view of that spiritual change which the Scriptures speak of as necessary to salvation. It is true that in this chapter he has added something of a practical kind to prevent the Antinomian inferences which must otherwise result from his *opus operatum* view of regeneration. He has quoted that part of the collect for Christmas-day which speaks of “being daily renewed;”^{*} and he mentions our need of the *assistance*

^{*} A collect which, our readers will not forget, *used* to be entitled, on high authority, “a Prayer for Regeneration.”

of the Holy Spirit; but every attentive reader will perceive that, under the appearance, and, we doubt not, with the intention of enforcing the necessity of “renovation,” the obvious *effect* of the whole chapter is little less than to deprive it of its vitality. —The impression left on the mind of the reader by this chapter is not so much in consequence of any material errors of statement, as from a cold and defective phraseology; which, without particularly shocking the ear, robs Christianity of much of its spirit, and tends to reduce, what the title of one of the pamphlets on the list of the Society for promoting Christian Knowledge so forcibly denominates, “the Life of God in the Soul of Man,” to a mere ethical decorum of character—a body without a soul. Even the recognition of the Holy Spirit’s “assistance” (the word “influences” seems studiously avoided) wears far more the aspect of a decent acknowledgment or compliment to the language of Scripture and the church, than of an anxious endeavour to place that great topic in its true light; a topic of such peculiar interest to “candidates for holy orders,” who solemnly profess themselves moved by that blessed Spirit to take upon them the office of the ministry. It is from a systematic dilution or distortion of scriptural terms and scriptural doctrines that we apprehend danger to Christianity and the church, far more than from gross and positive mis-statements. We know how to argue with an opponent who frankly tells us that we are justified by works; for we can point him to the express declarations of Scripture, and to the comments of his own church upon those declarations; but when he adopts those declarations in words, nay presses them warmly and with much zeal, but immediately gets rid of all the practical and spiritual efficacy of the doctrine, by joining justification exclusively to baptism—a sacrament which in almost every case takes place in in-

fancy, before the recipient can be called a moral or responsible agent—we are justly alarmed at the effect which such a mode of construction may have upon those who, though they could detect a plain verbal inconsistency, are not able to perceive how completely *the spirit* of a doctrine may be lost, while the literal acknowledgment of it remains unaltered. A similar remark applies to the Bishop of Peterborough's views of regeneration and renovation. Our readers have but to turn from the questions before us to the Bible, the Prayer-book, or the Homilies of the church, to find themselves in quite a new atmosphere. *There* they will discover no cooling down, no explaining away, no dread of persons being *too deeply* impressed with a sense of the depravity of their nature, and the turpitude of their actual transgressions; no dread of the strong injunctions of Scripture to be "transformed," to be "converted," to be "born again," being explained in such a way as to involve a complete renewal of character; no dread lest the salutary doctrine of the Divine influences, and the work of the Holy Spirit as the agent in our conversion and sanctification, should be too prominently or anxiously enforced. The two systems, in fact (for two systems we consider them,) are constructed on different principles, and for different ends. We have not scrupled to affirm our honest conviction that the main tendency of such schemes of divinity as that under consideration, is to supersede the necessity of that spiritual change of heart, for which, in accordance with the Scriptures, the most holy and eminent men have so earnestly contended. We shall not dwell upon this subject at present, but shall content ourselves with referring our readers to the remarks of a correspondent in our first paper of the present number; and particularly to the well-known extract which he has ad-
duced from Dr. Paley, on the subject

of preaching the necessity of conversion to nominal Christians. We have been more than once accused of dwelling too much upon points of this kind; and some of our readers have complained in particular of the lengthened discussion which we thought it right to give to the late controversy on the effects of baptism. We are persuaded, however, that the subject is of prime and vital importance; that it is not a mere verbal dispute respecting the construction of our formularies, but a stand for principles; and that the real point at issue is this, Whether or not the nature and character of mankind are such that, they absolutely, and in every case, need a radical transformation in the spirit of their minds before they can be qualified for the kingdom of heaven. Where a clergyman feels duly sensible of the importance of this subject, we shall not be very solicitous to know the way in which he construes the baptismal service; assured—which is the main point—that he will not *so* construe it as to allow his hearers to suppose that their baptismal privileges supersede repentance, or faith, or conversion, or sanctification, or humility of heart, or obedience of life.

It may not be unacceptable to our readers to see here, as in former parts of the review, a few extracts from the Homilies bearing on the points in question, which we beg them to compare with the Bishop of Peterborough's chapter on Regeneration or New Birth, by way of illustrating the disagreement between his sentiments on the subject and those of the Church of England.

"In the second book against the Adversary of the Law and the Prophets, St. Augustine calleth sacraments holy *signs*. And writing to Bonifacius of the baptism of infants, he saith, If sacraments had not a certain similitude of those things whereof they be sacraments, they should be no sacraments at all. And, of this similitude, *they do for the most part*

receive the names of the self-same thing they signify. By these words of St. Augustine, it appeareth, that he alloweth the common description of a sacrament; which is, that it is a visible sign of an invisible grace; that is to say, that setteth out to our eyes and other outward senses, the inward working of God's free mercy; and doth, as it were, seal in our hearts the promises of God.* And so was circumcision a sacrament; which preached unto the outward senses the inward circumcision of the heart, and sealed and made sure, in the hearts of the circumcised, the promise of God, touching the promised seed that they looked for." (Hom. xxi.)

The reader will here remark the reason why baptism, which is but the *sign* of regeneration, has come to receive the *name* of the thing which it signifies.

"It should not avail us," says the Twenty-sixth Homily, "to be delivered from death, except Jesus Christ had risen again, to open for us the gates of heaven, to enter into life everlasting. And therefore St. Peter thanketh God, the Father of our Lord Jesus Christ, for his abundant mercy, because he hath begotten us (*αγαπημένους* regenerated,) saith he, unto a lively hope, by the resurrection of Jesus Christ from death, to enjoy an inheritance immortal, that shall never perish, which is laid up in heaven for them that be kept by the power of God through faith. Thus hath his resurrection wrought for us life and righteousness." "For with Christ, by *true faith*, art thou

quickened again, saith St. Paul, from death of sin to life of grace."* "If ye delight in this article of our faith, that Christ is risen again from death to life, then follow you the example of his resurrection, as St. Paul exhorteth us, saying, as we be buried with Christ, by our baptism unto death, so let us daily die to sin, mortifying and killing the evil desires and motions thereof. And as Christ was raised up from death by the glory of the Father, so let us rise to a *new* life, and walk continually therein." Thus "ye shall shew plainly that ye be risen with Christ, and that ye be the heavenly children of your Father in heaven."

In the Twenty-seventh Homily, "a *true* and constant faith" is represented as "the root and well-spring of *all newness* of life."

"Where the Holy Ghost worketh, there nothing is impossible, as may appear by the *inward* regeneration and sanctification of mankind." "It is he which *inwardly* worketh the regeneration and new birth of mankind." "It is the Holy Ghost, and no other thing, that doth quicken the minds of men, stirring up good and godly motions in their hearts."—These "proceed only of the Holy Ghost, who is the *only worker* of our sanctification, and maketh us *new* men in Christ Jesus."—"Such is the power of the Holy Ghost to regenerate men, and as it were to bring them forth anew, so that they shall be nothing like the men that they were before."† Let us then humbly beseech him,

* "What is the inward spiritual grace? A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby" (not, however, efficiently by baptism, but by that of which baptism is the sign and seal, regeneration, the death unto sin, and the new birth unto righteousness,) "made the children of grace."—Church Catechism.

† Can it be imagined that the Church does not here contemplate the case of adults, who might have been baptized in infancy?

* How exactly this description agrees with the Twenty-seventh Article! "Baptism is not only a *sign* of profession," "but it is also a *sign* of regeneration or new birth" (not regeneration itself,) "whereby, as by an instrument, *they that receive baptism* RIGHTLY, are grafted into the church," not merely admitted into the external communion of the church, as all baptized persons are, whether they receive baptism rightly or not, but grafted into it.

"so to work in our hearts by the power of his Holy Spirit, that we, being regenerate, and newly born again,* in all goodness, righteousness, sobriety and truth, may in the end be made partakers of everlasting life in his heavenly kingdom, through Jesus Christ our Lord and Saviour, Amen." (Hom. xxviii.)

"If asked who should be thanked for their regeneration, for their justification, and for their salvation, they cannot choose but say, 'Not unto us, O Lord, not to us, but to thy Name give all the thanks, for thy loving mercy, and for thy truth's sake.'"—"To justify a sinner, to new-create" (regenerate) "him from a wicked person to a righteous man, is a greater act, saith St. Augustine, than to make such a new heaven and earth as is already made. We must needs agree, that whatsoever good thing is in us, of grace, of nature, or of fortune, is of God only, as the only author and worker." (Hom. xxix.)

In the sermon on Repentance, (Hom. xxxii.) we are told, that "they that do truly repent, must be clean altered and changed: they must become *new creatures*; they must be no more the same that they were before." "Let us confess our unworthiness before him; but yet let us trust in God's free mercy for Christ's sake, for the pardon of the same. And, from henceforth, let us endeavour ourselves to walk in a *new* life, as *new-born* babes, whereby we may glorify our Father which is in heaven."

And in the same spirit, those who have been baptized, whether infants, or adults, are exhorted to remember, that "baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us, so *should we*, who are baptized, *die from*

sin, and rise again unto righteousness."

So far is it from being a matter of course, that those who are baptized should be partakers of "the inward and spiritual grace" of baptism,—"*a death unto sin, and a new birth unto righteousness,*"—that, after being baptized, they are to be reminded how incumbent it is upon them to obtain it.

Let the Bishop of Peterborough, if he can, reconcile with these clear and unambiguous views of the Church of England, the following question. "If then we believe in the doctrine of our church, that the new birth takes place at baptism, can we believe that they who have been baptized according to the rites of our church will be regenerated at any other period?" We reply, that believing the doctrine of our church, we can and must answer in the affirmative.

But it is time that we should draw our remarks to a close. The ninth chapter we have already touched upon, and we have no wish to pursue the subject farther. We had intended to say something of the *negative* faults of these Questions, which are very numerous. On the subject of the atonement, for example, there is nothing said (except perhaps in the references to the Articles, &c.) which most Socinians would not agree to acknowledge. No chapter is devoted to faith; none to sanctification, except the remarks on "renovation" are intended to cover this defect. But we forbear to enter on this subject of omissions; omissions so important and extensive, that the most zealous friend of the Bishop must of necessity acknowledge that his Eighty-seven Questions, however orthodox, are far from exhibiting a complete and "connected view of God's dealings with mankind under the new covenant."

*Can any sophistry make this prayer exclusively applicable to the period of baptism?

We must not, however, be so uncivil as to pass over without a brief notice the pamphlets which we have

placed at the head of this article. —The first is the Bishop of Peterborough's Primary Charge. His lordship begins with a tribute of praise to his predecessor in the see of Peterborough, the late Dr. Parsons: he then urges the importance of a regular standing clergy, and the duty of their being provided with a decent maintenance; and proceeds to comment on some of the Acts of Parliament which at present affect them. His remarks respecting the non-residence clause in the Consolidation Act, (57 Geo. III. c. 99,) are very important, and we trust will be acted upon by our prelates in general.

His lordship proceeds very justly to urge the importance of a second service wherever there has hitherto been but one; and adds, what may be news to many of our clerical readers, that "by the 51st section of the Consolidation Act, a bishop is empowered to enforce, even by monition and sequestration, the performance of both morning and evening service."

His lordship next remarks upon the great inconveniences which arise from clergymen undertaking more services or churches than they can properly attend to; and lays down a very wholesome regulation on the subject, namely, that "The universal limit in this diocese must become that of *two* churches in a day; and even from this limit we must gradually recede to one church with double duty, whenever the poverty of the living does not interfere to prevent it."

The remainder of the Charge relates to his lordship's sentiments respecting the examination of curates; a subject on which, as our readers have abundantly seen, we are not so fortunate as to agree with him. There is also an Appendix to the Charge, on "the modern custom of singing unauthorized psalms and hymns in churches," on which our limits will not allow us at present to add a single word, except that our conclusions, on a review of the whole subject, by

no means coincide with those of his lordship.

The Charge, as our readers will have perceived from this analysis, contains much useful matter, and promises some judicious regulations in the discipline of the diocese of Peterborough. We cannot, however, disguise our opinion that it wears throughout a harsh and dictatorial air, and gives to the Church of England an aspect too much akin to what her objectors allege of her being "a church built only upon Acts of Parliament." There is not a syllable in it of Him who is the great Head of the church, who died to purchase it, and lives to guide and comfort and superintend it. It has more the air of a charge to a grand jury, than to a company of Christian pastors, whose great office is to feed the flock, to watch for souls, and to build up men in their most holy faith. Had his lordship been a Socinian, or even a Deist, there is not perhaps a syllable in this Charge which he might not have written with a safe conscience. Not a prayer or benediction occurs to break its forensic course; not a Christian doctrine is touched upon even incidentally; not a word escapes to indicate that the writer had ever read the charge of Him who said, "Feed my sheep; feed my lambs;" or of him, who, treading in the steps of his Divine Master, wrote those apostolic charges which have furnished an inimitable model for this species of composition. We do not deny that it is right for a bishop to acquaint his clergy with many particulars respecting their official conduct, which are merely secular in their details; but surely he ought not to begin and conclude his exhortations without some touch, some incidental allusion, which may shew "where his treasure is," and may lead his clergy from Acts of Parliament, and merely canonical duties, to the spiritual nature, and eternal bearings of their profession as servants of Jesus Christ.

Mr. Wilson's pamphlet (No. 2 on our list) is generally sensible and well written; and upon the whole, though not uniformly, temperate. We wish we could say as much of the two "Refutations" of it, (Nos. 3 and 4,) both of which are couched in a supercilious and dogmatical style that ill becomes any writer, and much less an anonymous one.—The Layman (No. 3) accuses Mr. Wilson of being "impudent" and "ridiculous;" of writing "low invective," and exhibiting "the profundity of ignorance with the acme of assurance."—The Refutation (No. 4.) is below notice: it is apparently written by some school-boy, and may therefore be forgiven. We certainly do not wish to make the Margaret Professor of Divinity at Cambridge accountable for such trash as this.

No. 5, entitled, "The Legality of the Questions," is an excellent pamphlet on the legal bearing of the subject, and clearly proves that the Bishop's Eighty-seven Questions "usurp the place of an established test."—The Layman's reply to it (No. 6.) is little more than a string of counter *assertions* followed by *inferences* drawn from those assertions; as, for example: (p. 8.) "After carefully comparing the propositions of Dr. Marsh with our Articles, *I deny* that in any one instance there exists the least difference from the said Articles," &c. "If, then, as I assert, no difference exists," &c. This may be very excellent as *assertion*, but it is not *proof*. The "Curates' Appeal" has a substantially good cause; but it has not been conducted in a right spirit, and we think its tone by no means calculated to effect its laudable object of procuring a revision of the present arbitrary system under which the unbefitted clergy are governed.—Of Mr. Bugg's pamphlet (No. 8.) we can say nothing, as we do not know the circumstances of the case, except as far as they are stated by the writer himself. We, however, certainly think that he ought, if only for

the sake of example and warning to others, to have been informed what was his offence before he was dismissed from his curacies. For want of this the judicial benefit of his dismissal is wholly lost to his brethren and the public. We certainly do not approve the tone of his pamphlet any more than of the pamphlet last mentioned, or of the remaining one under review, (by mistake not inserted in the list,) entitled, "Episcopal Innovation." There is, however, much sound and unanswerable argument in this last pamphlet; and though it is frequently intemperate, those who can separate the wheat from the chaff will be paid for their perusal by many remarks of considerable importance upon the theological bearings of the Bishop's new code of clerical examination.

We shall only say, upon a review of the whole question between the Bishop of Peterborough, his friends, and his opponents, that whatever might be our convictions in sitting down to the perusal of these pamphlets as to the illegality, the inexpediency, and the incorrect theology of his lordship's Eighty-seven Questions, we rise from the discussion with those convictions greatly increased. The danger to the church, if the precedent be not timely checked, is incalculable. We are happy, however, to know that the Bishop of Peterborough's test has not been approved by his brethren on the episcopal bench; nor does there seem the least probability that any member of that body will think fit to follow his example, and much less to adopt his Questions. We sincerely believe that those who most nearly coincide in opinion with his lordship, cannot candidly weigh the various arguments which have appeared upon the subject, without perceiving that his lordship's measure is unadvised, and that *some*, at least, of his questions are hostile to the spirit of the Articles and the Homilies which he is bound

to reverence and maintain. The sooner, therefore, they are withdrawn the better: we are convinced that they cannot long drag on their feeble existence; and even if they could, it were far better that an individual should make a sacrifice than that the peace and safety of the church should be endangered by an ill-advised pertinacity. The public mind is not yet inured to arbitrary power in any of its forms, and is least of all inclined to submit to it in ecclesiastical affairs. It behooves, therefore, the episcopal guardians of the church to look well to the conduct of those individuals of

their body who, by rendering her ministrations and her government unwelcome to the people, are among her worst, though doubtless they are her unintentional, enemies. Her policy must be large, liberal, and unsuspected; her laws known and approved; her administration conducted openly and upon intelligible principles; or she will sooner or later meet the fate which has attended almost all institutions in which law and reason were suffered to become subordinate to the irresponsible will of individuals.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—A Grammar of the Sanscrit Language; by the Rev. W. Yates;—History of Birds; by John Latham;—A History of Parga; by Ugo Foscolo;—A Residence in the Burman Empire; by Captain Cox;—The History of the Plague; by J. M. Tully;—The Personal History of George III.; by E. H. Locker.

In the press:—Memoirs of the last Nine Years of the Reign of George II.; by the Earl of Orford, from Manuscripts left him to be opened by the first Earl of Waldegrave who should come of Age after the Year 1820;—The Principles of Assurances; by W. Morgan;—Memoirs of James II.;—British Conchology; by Dr. Turton;—Women in India; by J. Lawson, Missionary at Calcutta;—The Case of the President of Queen's College, Cambridge; containing copies of the petitions, affidavits, and original records produced in evidence, with the Judgment of the Visitor;—Practical Reflections on the Psalms; or Short Daily Meditations, intended to promote the Study of the Psalter; by Mrs. Sheriffe; 2 vols. 12mo.;—Sermons by the late Rev. F. Thruston; 1 vol. 8vo.;—Sixteen Sermons of Bishop Andrews, modernized for general Readers; by the Rev. Archdeacon Daubeny.

The Rev. Mr. Nolan is printing his German and Spanish Grammars. The He-

brew, Syriack, Chaldee, Greek, Latin, Italian, and French, are uniformly printed, and the whole forms a Polyglott Grammar, in which the genius of the principal ancient and modern languages is explained upon a uniform plan.

Cambridge.—The following is a summary of the Queen's College cause, lately decided by the Lord Chancellor.—

The question at issue related to the mastership of the college, vacant by the death of the late Dean Milner. The college was founded by Elizabeth the wife of Edward IV. The foundress bestowed on the college a book of statutes, by which it was provided that the fellows should proceed to elect a new master within eight days after the office should become vacant; and if they omitted to do so, it was further provided that the right of appointment to the office of master should devolve to the Crown. It was also required by the statutes that the senior-fellow should admit the person elected to the office of master, under pain of expulsion from the college if he omitted to do so. The subject came before the court upon two petitions. One petition was from Mr. King, a fellow of the college, who prayed that the court, as visitor, would enquire whether the office of master of Queen's College was vacant; and if it should be found to be so, whether the fellows ought to proceed to a new election, or whether the right of appointment had devolved to the Crown. The

grounds on which this application rested were, that on the twelfth day after the death of the late master Dr. Milner, the fellows, in compliance with the statutes, proceeded to elect a new master, when Mr. Godfrey was chosen by a majority of votes. Immediately after the election Mr. Godfrey required the senior fellow to admit him to his office, when he was informed that it was first necessary for him to sign the declaration of faith required by the Act of Uniformity. Mr. Godfrey, however, disregarded this intimation, and, as Mr. King contended, went through the usual form of admission, by receiving the keys and a copy of the statutes.—The other petition was from Mr. Mandell, who was the opposing candidate to Mr. Godfrey at the time of the election. Mr. Mandell stated that Mr. Godfrey obtained a majority of votes by voting for himself as fellow for Middlesex, although there was at that time another fellow for that county, and it was provided by the statutes that there should never be more than one fellow for Middlesex at the college at one and the same time. Upon this ground, therefore, Mr. Mandell claimed to be the master of the college. The question for the court to decide was, whether, by the Act of Uniformity, passed under Charles II., Mr. Godfrey had not forfeited his office. By that Act it is declared, that if any master or head of a college shall omit to sign the declaration of faith therein contained, before or at the time of his admission to office, such office shall, *ipso facto*, be considered void, as if its possessor were naturally dead. The Court was also to decide, whether, supposing Mr. Godfrey to have forfeited his office, the fellows ought not to have proceeded to a new election within twelve days; and whether, as they had not done so, the right of appointment to the office of master had not devolved to the Crown.—Mr. Godfrey, in answer to the affidavits filed against him, contended that the form of admission was not completed by the delivery of the keys, &c. until some subsequent ceremony was performed in the chapel of the college. This ceremony he had gone through several days after he had signed the declaration of faith before the Vice-Chancellor of the college. He therefore maintained that he had not violated the provisions of the Act of Uniformity. With respect to the allegation that he was not entitled to vote as fellow for Middlesex, Mr. Godfrey asserted that it had been the immemorial usage

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of the college to maintain two fellows for that county.

The Lord Chancellor decided that Mr. Godfrey ought to be considered, at the time of the election, as *de jure* fellow for Middlesex; and that, according to the intention of the statutes and the constant usage of the college, the admission of the master was not completed by the delivery of the keys, &c. In this view of the case it was evident that Mr. Godfrey had signed the declaration of faith required by the Act of Uniformity *previously* to his admission.

The two gold medals given annually by the Chancellor of this University to the best proficients in classical learning among the commencing Bachelors of Arts were this year adjudged to Messrs. Ollivant and Talbot, both of Trinity College.

HUMANE SOCIETY.

At a late meeting of the Humane Society, Dr. Martin, the registrar, reported, that the cases which have come under the notice of the Society during the past year amount to 150; of which number 131 were successful, and 19 unsuccessful. The number of successful cases, added to that of former years, amounts to 5020, and the number of claimants rewarded, added to the total of former years, amounts to 20,320. The gentlemen who have received honorary medals this year for saving lives are, Captain Marryat, R. N., Captain Earl, Mr. J. Mann, Mr. J. Gray, Mr. J. Stirling, Mr. C. J. Leisne, Mr. W. W. Cox, and Mr. W. A. Parker.

VACCINATION.

A Report was made to the Secretary of State for the Home Department, from the National Vaccine Establishment, dated 12th April, 1821, containing some important facts which ought to be extensively known. The following is a copy:—"My lord, it is with great regret that we announce to your lordship, that the small-pox has occasioned the loss of many lives in various parts of the United Kingdom since our last Report; and that not less than 792 persons have died of that distemper within the bills of mortality, in the course of the last year. This is about one third of the average number of those who perished annually in the metropolis before the introduction of vaccination: but so many deaths afford a

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strong presumptive proof that great prejudices still prevail against vaccination, and that the benevolent designs of the government are still far from being accomplished.

"This Board has laboured incessantly to set forth the comparative ease and safety of the indisposition of vaccination, and the difficulty and danger of the small-pox, whether occurring naturally, or occasioned by inoculation; and it has been assisted most importantly, and in the true spirit of disinterested benevolence, by the Master, Governors, and Members of the Court of Assistants of the Royal College of Surgeons, who have bound themselves individually to each other, by a solemn engagement, not to yield to any solicitation to inoculate for the small-pox. This good example has been followed by the most respectable practitioners in the country; though some of them, we are sorry to say, have lent themselves improvidently to this injurious practice. And we find that the multitude in many places has been so infatuated, as to accept the proffered services even of itinerant inoculators, in spite of their gross ignorance of all disease, and of the rudeness and inaptitude of the instruments which they employ to insert the poison. Hence a perpetual source of contagion is supplied and kept up, to the constant danger of all such as have not yet been vaccinated, or who may have undergone an imperfect process, or whose peculiarity of constitution makes them still susceptible of the variolous disease; a peculiarity similar to that which renders some persons capable of taking the small-pox twice; of which, within the period of three years only, we have received evidence of not less than 52 instances.

"It is true, indeed, my lord, that we have received accounts from different parts of the country, of numerous cases of small-pox having occurred after vaccination; and we cannot doubt, that the prejudices of the people against this preventive expedient, are assignable (and not altogether unreasonably perhaps) to this cause.

"These cases the Board has been industriously employed in investigating; and though it appears that many of them rest only on hearsay evidence, and that others seem to have undergone the vaccine process imperfectly, some years since, when it was less well understood, and practised less skilfully than it ought to be; yet, after every reasonable deduction, we are

compelled to allow that too many still remain on undeniable proof, to leave any doubt that the pretensions of vaccination to the merit of a perfect and exclusive security in all cases against small-pox, were admitted at first rather too unreservedly. Yet the value of this important resource is not disparaged in our judgment; for, after all, these cases bear a very small proportion to the number of those who are effectually protected by it. The reports of the vaccinators at the several stations of the metropolis, give only eight cases of small-pox, out of nearly 67,000 vaccinated by them, since the first establishment of this Board; and as the small-pox has prevailed extensively in London, these persons so vaccinated must have been frequently exposed to contagion, and consequently the protecting effect of vaccination must have been submitted to as severe a test as can well be imagined. Moreover, we have the most undoubted proofs, from experience, that where vaccination has been performed perfectly, small-pox occurring after it is almost universally a safe disease; and though ushered in by severe symptoms, has hardly ever failed to be cut short, before it had reached that period at which it becomes dangerous to life.

"This controlling power of vaccination must be admitted as next in importance to its preventive influence; and surely justifies our high estimation of the value of this great discovery.

"The Board has taken care to promulgate to all its correspondents, by repeated admonitions, those modes of conducting the process of vaccination which ample experience within its own immediate sphere of observation has ascertained to be the most successful.

"It cannot be denied, my lord, that the continuance of the practice of inoculation for the small-pox is the main source of whatever disappointment we have met with; for in those countries where the legislature has interfered to prohibit it, and to enforce vaccination, the small-pox has become almost unknown, and the full benefit of this valuable discovery is enjoyed. But similar results, we know, cannot be looked for in the United Kingdom until the whole community shall concur voluntarily in this salutary practice.

"We have only to add, that 6933 persons were vaccinated last year at the

several stations in London; that 48,105 charges have been given to the public: and that 77,467 have been vaccinated in Great Britain and Ireland by our immediate correspondents only; making a total of 81,400 vaccinated last year, a number superior to that of any former year.

(Signed) "H. HALFORD,
President, &c."

Subjoined is an official declaration of the Royal College of Surgeons, signed by the Governor, &c. stating their deep impression that the many fatal instances of small-pox are in a great degree owing to the continuance of the practice of propagating that disease by inoculation, and adding, that "unshaken in our confidence of the efficacy of vaccination in exterminating small-pox, from a sense of duty to the community, we hereby renew the engagement entered into by us in the year 1813, not to inoculate small-pox, but to pursue, and to the ut-

most of our power promote, the practice of vaccination. And we earnestly recommend to all Members of the College similar engagements."

Greece.—The College at Chios is stated to have greatly increased: the number of students amounts to 476, a considerable portion of whom are natives of the Peloponnesus, Cephalonia, and the islands of the Archipelago. Two youths from the interior of North America have resorted to Chios, to study the language of Homer. Mr Varvoti, a rich Greek merchant, has presented 30,000 francs to the College, with a number of books purchased at Paris. A fund for the support of indigent students has been established at Constantinople, under the immediate direction of three Greek archbishops, and several merchants. The Patriarch Gregory constantly shews himself a zealous friend and protector of public instruction.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Catechist, a Fragment; Part II. Parable of the Marriage Feast and Wedding Garment; by the Author of Lily Douglas. 1s. 6d.

The Christian Preacher's Assistant, consisting of Rules and Observations designed to conduct him to the most eligible Method of preparing and delivering Sermons; principally compiled from the Writings of distinguished Authors; by A. Ritchie. 3s. 6d.

Essays on various Subjects, Religious and Moral, 3 vols. 8vo. 17. 11s. 6d.

The Thirty-nine Articles of the Church of England: illustrated by copious Extracts from the Liturgy, Homilies, &c. and confirmed by numerous Passages of Scripture; by the Rev. Wm. Wilson, B. D. 8vo. 6s.

An Enquiry into the Doctrines of Necessity and Predestination, in four Discourses, preached before the University of Oxford; by Edward Copleston, D. D. 8vo. 7s. 6.

Sermons, by the Rev. T. Boys, A. M. of Trinity College, Cambridge. 8vo. 10s. 6d.

Two Discourses, preached before the University of Cambridge, on the 18th and 25th February, 1821; by the Rev. C. Simeon, M. A. 8vo. 2s. 6d.

Two Discourses on the Unity of the Church; by Thos. McCrie, D. D. 12mo. 3s.

Sermons on Infidelity; by the Rev. Andrew Thompson, A. M. 8vo. 5s.

Grace and Truth; or, the Glory and Fullness of the Redeemer displayed; by the Rev. W. M'Ewan. 12mo. 3s. 6d.

An Enquiry, chiefly on the Principles of Religion, into the Nature and Discipline of Human Motives; by the Rev. J. Penrose, M. A. 8vo. 10s. 6d.

Speculum Gregis; or, Parochial Minister's Assistant; by a Country Curate. 5s.

The Chronology of our Saviour's Life; by the Rev. C. Benson, A. M. 8vo. 6s.

Remarks on the Bishop of Peterborough's Comparative View of the Churches of England and Rome; by the Rev. G. Glover, A. M. 8vo. 6s.

Lectures on the History of the Week of the Passion of our Blessed Lord and Saviour Jesus Christ; by Daniel Sandford, D. D. 12mo. 7s.

MISCELLANEOUS.

Observations on the Construction and Fitting-up of Chapels, illustrated by Plans, Sections, and Descriptions; by W. Alexander. 4to. 9s.

Elementary Illustrations of the Celestial Mechanics of La Place. 3vo. 10s. 6d.

The young Navigator's Guide to the Sidereal and Planetary Parts of Nautical Astronomy; by T. Kerigan. royal 18mo. 18s.

Memoirs of the Life of the Right Hon. Wm. Pitt; by G. Tomline, D. D., Bishop of Winchester, 2 vols. 4to. 37. 3s.

The Life of William Sancroft, Archbishop of Canterbury, compiled from original and scarce Documents; by the Rev. George D'Oyly, D. D. 2 vols. 8vo. 17. 4s.

Part I. of the Transactions of the Cambridge Philosophical Society. 4to.

Ogle, Duncan, and Co.'s Catalogue of Books, containing the most extensive collection of Works in Theology and Oriental Literature ever offered for sale.

The Life of the Duke de Berry; by M. le Vicomte de Chateaubriand. 8vo. 7s. 6d.

Part I. of a System of Universal Geography; by M. Malte Brun. 8vo. 8s.

Memoirs by James Earl Waldegrave, K. G. being a short Account of Events of Consequence, from 1754 to 1757. 4to. 17. 5s.

Memoirs of the Revolution of Mexico, by W. D. Robinson, Esq. 2 vols. 8vo. 17. 4s.

Parga, and the Ionian Isles; by Lieut. Col. C. P. De Bossett. 8vo.

A Foreigner's Opinion of England; by Christian Aug. Gottlieb Gœde, translated by T. Horne, 3 vols. 8vo. 15s.

Remarks on the Conduct of Man to the inferior Animals; and Arguments from Scripture, Reason, Fact, and Experience, in favour of a Vegetable Diet; by G. Nicholson. 5s. 6d.

On the Beauties, Harmonies, and Sublimities of Nature; by Charles Bucke, Esq. 4 vols. 8vo. 27. 12s. 6d.

A Dissertation shewing the Identity of the Rivers Niger and Nile; by J. Dudley, A. M.

The Theory and Practice of Gaslighting; by T. J. Peckston. 8vo. 21s.

Lessons on Mineralogy and Geology; by J. Mawe. 12mo. 5s.

The Vision of Judgment: a Poem; by R. Southey, LL. D. Poet Laureate. 4to. 15s.

The Topography of Athens; by Lieut. Col. Leake, with maps and plates. 8vo. 17. 10s.

Travels in Georgia, Persia, Armenia, Ancient Babylonia, &c. during the years 1817, 18, 19, and 20; by Sir Robert Ker Porter.

Travels in Northern Africa, in the years 1818, 19 and 20; accompanied by Geographical Notices of Soudan, and of the Course of the Niger; by Capt. G. F. Lynn, R. N. 4to. 37. 3s.

A Narrative of the Chinese Embassy from the Emperor Kang Hee, to the Khan of Tourgouth Tartars, on the Banks of the Volga, in the Years 1712, 13, 14, and 15. Translated from the Original Chinese, with an Appendix; by Sir George Thomas Staunton, Bart. &c. with a map. 8vo. 18s.

Journal of a Voyage of Discovery to the Arctic Regions, in his Majesty's ships Hecla and Griper; by A. Fisher, R. N. 8vo. 12s.

RELIGIOUS INTELLIGENCE.

NATIONAL SOCIETY.

THE average number of boys in the central school is 502, and that of girls 205.

Of these scholars it is stated in the last Report, that the children have been twice publicly examined, and have exhibited most striking proofs of their proficiency, and of the general excellence of the system. In numerous instances, on leaving school, they have attended, with their parents, to return thanks for the instruction which they had received; and have, in consequence, been presented with a Bible and Prayer book.

An assistant mistress has been appointed, with the best effect, to pay exclusive attention to the working department of the female school.

Of the training department it is said—

The schools which have been supplied with permanent masters and mistresses, during the year, are 42; and those assisted

by temporary instructors and monitors, 32; the masters and mistresses received into the school for instruction from different parts of the kingdom, amount to 82. Thus the whole number of schools which have derived assistance from the Central Establishment during the year, amounts to 156.

The new schools received into union during the year are 147; making the total of schools in union, 1614. The Committee estimate the increase of scholars in the ninth year, at 20,000, carrying the total number to 220,000; or to 270,000, if the 50,000 be added who are educated in schools conducted on the principles of the system, though not in union with the Society.

The system had been before generally introduced, under the patronage of the Commander-in-chief, into the army; and an opening has been recently made for its introduction, with a fair promise of success, into the navy.

In Nova Scotia, the schools are producing extensive benefits. From the other foreign dependencies, no information of importance has been received. A native of New Zealand, and another of the gold coast in Africa, have been instructed in the Central School; and this advantage has also been granted to teachers proceeding to Sierra Leone, New South Wales, New Zealand, and Bermuda.

The grants during the year have been as follow:—To the parish of St. Matthew, Bethnal Green, with a population of 40,000, and about 4000 children requiring gratuitous education, 400*l*.—to the parish of St. Pancras, population 50,000, the sum of 250*l*.—to the parish of St. Mary, Newington, 30,000 inhabitants, 200*l*.—to the parish of St. Nicholas, Deptford, 7000 people, 150*l*.—to the parish of Woolwich, with upward of 16,000 inhabitants, 100*l*.—to Aldburg in Suffolk, Chatteris in Cambridgeshire, Bridgenorth in Shropshire, Hurstperpoint in Sussex, Whitwick in Leicestershire, Mold in Flintshire, Farnham in Surrey, and Cumberworth in Yorkshire, 100*l*. each. Besides these larger grants, others have been made, which varied from 90*l*. to 20*l*. The whole number made, in the course of the year, amounted to 44; and the sum thus expended, to 3202*l*.

The income of the year, applicable to the purposes of the Society, was 2589*l*. 12*s*. 3*d*., and its expenditure 5193*l*. 2*s*. 2*d*.; the deficiency having been supplied by the sale of stock. The net sum now remaining in the hands of the committee amounts to but about 2500*l*. The Committee however remark—"Sensible as they are that this sum must soon be exhausted, they will continue to dispense it, as long as any portion remains, in the way which may appear most conducive to their important purposes." We sincerely trust that the liberality of the public will not suffer this national and highly useful institution to languish for want of adequate pecuniary resources.

EDINBURGH "LOCAL SABBATH EVENING SCHOOLS."

The following statement, drawn up by "the Committee for the Establishment of Local Schools in Edinburgh," is so important in its principle, that we shall give the document almost entire. We earnestly recommend the plan to the clergy and other

principal inhabitants of large parishes, who will find in it a powerful instrument for ameliorating the character of their respective neighbourhoods, and conferring the most important blessings on the ignorant and destitute part of the population. A project at once so cheap, so feasible, and so efficacious, surely needs only to be duly considered to entitle it to extensive adoption.

"In the autumn of last year, a few individuals, whose attention had been directed to the lamentable and increasing degree of ignorance and neglect of religious privileges, in many of the poorer and more crowded parts of Edinburgh, met for the purpose of considering whether any means could be adopted to supply the evident inadequacy of the measures for Christian instruction already in existence. In the system of locality, developed in Dr. Chalmers's work on the Christian and Civic Economy of large Towns, they conceived they were presented with an engine, which would not only bring under its influence the children whose profligate habits led them to escape from the reach of more general measures; but which, at the same time, would bear upon the ignorance and prejudices of the parents, and, by a kindly and affectionate operation, lead them also to know and to value their own and their children's best interests.

"The individuals who compose the General Committee, commenced their operations in the full acknowledgment of the principle laid down by Dr. Chalmers, that the efficiency of the local system in a large town will be much more securely promoted by the formation of several societies, each taking charge of a limited number of schools, than by an endeavour to bring the whole city 'under the unwieldy jurisdiction' of one general society. Aware, however, that such an impulse as that which arises from an association of persons deeply interested in one common object, was requisite for the commencement of the plan in the different quarters of the town, they consented for a time to associate themselves for the purpose of giving that impulse; but they venture already to look forward to a period at no great distance, when the whole plan being completely organized, and brought into a state of efficient activity, under the guidance and patronage of the minister, or of a committee of benevolent individuals in each parish

their existence as a General Committee may be safely terminated.

"In pursuance of their great object, the General Committee agreed to acknowledge the parochial division of the city, to apply for the sanction of the minister to their proceedings, and to promote the establishment of a parochial committee for carrying the system into effect in each parish.

"Hitherto the personal visitation of every house in the parish, the division of the parish into convenient districts, and the procuring of teachers, visitors, and school-rooms, have devolved upon the General Committee; and these preliminary arrangements have been completed before consigning the field to the superintendence of its parochial committee. But as this extrinsic aid is by no means necessary to the adoption of the Local System, in situations where even a small number of individuals feel interested in its promotion, it is conceived, that the object will be more directly accomplished, by a simple description of the circumstances of one of the localized parishes, than by dwelling upon the operations of the General Committee.

"A Parochial Committee, consisting of six members and a secretary, and who, it is desirable, should possess a certain degree of influence, either as residents in the parish, or as members of the parochial church, is appointed to the general superintendence of the plan in the parish. It is the duty of this committee to raise the necessary funds, to divide the parish into districts, to provide teachers, visitors, school-rooms, &c. This parochial committee meet at stated times (monthly or quarterly,) to receive the reports of the subordinate agents, on the state and progress of the schools, &c.; and, when the parish minister favours their exertions, to communicate the result to him; offering to him, from time to time, such suggestions as may occur to them; and receiving in return, such counsel as he may deem advisable for promoting the efficiency of the system.

"The parish is accurately divided into a number of small districts,* each affording

"* It is advisable, that the Parochial Committee should possess a plan of the parish, on which the districts into which the parish is divided are accurately laid down."

only a sufficient number of children for two schools. Each district is placed under the charge of a Visitor, whose duty it is to make a minute personal inquiry into the condition of every poor family in his district, and to endeavour to acquire an intimate and friendly acquaintance with them. On his first visitation, he inserts in a book, kept for that purpose, their names and occupations, the churches they attend, their children who are, or are not, attending Sabbath schools, as well as those who are taught at home, and the individuals, whether children or adults, who cannot read. These topics of inquiry often afford the opportunity of suggesting the propriety of subscribing for a Bible; of attending some place of worship; of adopting more regular and moral habits; of establishing family worship; and a variety of other things evidently conducive to their best interests, spiritual and temporal. In addition to these duties, the visitor is frequently present at the two schools in his district; reports their state at the next meeting of the parochial committee; and replaces the teachers, in case of removal or sudden indisposition.

"Every district contains two schools; one for boys, and another for girls; the number in each being limited to thirty.—The girls' school is taught by a female teacher. Into these schools no child is admitted who does not belong to the district; and it is the duty of the visitor to see that every child in the district, between the age of six and fifteen, not attending other means of instruction on a Sabbath evening, shall be present at one or other of the two schools. At the opening of the school, a printed card is left at the house of every individual, whose children ought to attend; and, where the Minister of the parish countenances the plan, this invitation is given in his name, and not in that of the Committee. The parents of the children are also invited, by six at a time, in rotation, to come to the school, that they may witness the progress of their children, and by their presence impose a salutary restraint on their behaviour.

"The teacher is directed to insert in a roll-book, the name, address, age, and date of admission of every scholar, and also their attendance or non-attendance on each succeeding Sabbath. In the course of the week, the teacher, besides occasionally calling on the parents of the children, makes a visit of inquiry at the dwelling of each absentee; or,

if prevented at any time from doing this duty himself, he requests the visitor of the district to perform it for him. The returns of this roll-book, together with the reports of the visitors, are registered by the secretary of the Parochial Committee.

“The books used in the schools are the holy Scriptures, and the three Catechisms already in general use in schools throughout Scotland. The instructions of the evening are commenced and concluded with praise and prayer.

“To corroborate the effect of the Sabbath-evening’s tuition, a library of religious, moral, and instructive books is established in each district, to which the parents, as well as the children, may have access, on paying a small monthly subscription. The plan is so arranged, that the books belonging to the library of each district may be diversified by occasional interchanges with the libraries of the other districts of the parish. In some instances, however, it may be more practicable to have only one large library for the use of the whole parish, which may be placed under the care of the parochial secretary; and the juvenile part of which may be divided into a number of sets, corresponding with the number of schools; so that the teacher receiving one of these sets, may allow them to circulate through his school, till such time as he can no longer make the requisite change of books among the children: he may then return them to the parochial library, and obtain a new set.

“The prominent characteristic of the local plan is, that it allows no child, however regardless, and no parent, however negligent of the means of Christian instruction, to escape its influence. Instead of exerting merely an attractive power, felt only by those who have least need of its operation, it pervades the obscurest retreats of careless profligacy; and knocking at the door of every family, tells them of a school opened within fifty, or at most one hundred, yards of their dwelling, where their children will be admitted to an affectionate superintendence, so minute and personal as to embrace many of the advantages of domestic instruction. The limited number of the scholars, and the circumscribed district in which they reside, give the teacher a facility of personal acquaintance with the circumstances and character of each child, which will be sought for in vain in a large school, drawn from parts

of the town so distant as to preclude the possibility of a week-day visitation. Children of the same neighbourhood, engaged in the same tasks, and living only a few steps from the school, will be more regular in their attendance than those who have to encounter the many casualties and temptations attendant upon a longer route; and that change of scholars, so destructive to the good order and good effects of some of the large schools will be as much as possible avoided.* The plan of separating the boys from the girls, and consigning the latter to the care of female teachers, promises many advantages; and has already approved itself so strongly to the judgment of the Committee, that they view it as an important adjunct to the local system. It doubles the number of agents, and affords to the female children a valuable and intimate intercourse with their teacher; the advantages of which are too obvious to require enumeration.

“But the benefits arising from the system, are by no means confined to the young. The visitor, as well as the teacher, feels how much his useful intercourse with the parents of the children, and other inhabitants of his district, is increased by having the field of his operations marked by a boundary, which, kept constantly in view, reduces his undertaking to a practicable amount and a manageable shape. That acquaintance with the intimate circumstances of the poor, which is so necessary in affording them judicious advice or assistance, and which is so hopeless a task when viewed in relation to the great mass of the population, thus becomes attainable; and the benevolent intentions of an active visitor of his district, are found capable of being carried into effect, to the real and manifest benefit of that portion which is assigned to him; and which he has accepted in the assurance that other individuals will take charge of similar minute portions, and,

“* The degree of fluctuation to which some of these large schools are liable, is almost inconceivable. A school of eighty children, in a populous part of the town, was examined within two months of its organization. There were still eighty children present, but scarcely one individual remained of those who were originally enrolled.

“In another, an old established school, consisting of 150 children, the annual number of removals, for several years past, has averaged about eighty.”

by division of labour, accomplish the object which, viewed as a whole, appeared so impracticable. Such an agent will soon discover that his unwearied attention, to one little district, has proved a more valuable contribution to the sum of exertion required, than could have been accomplished by even more strenuous, but diffusive efforts."

"In the course of five months, from the time when the Committee began their operations, the system has been established in the following parishes:—

"1. Parish of Lady Yester's—containing five districts, ten schools.

"2. Parish of College Church—containing eight districts, sixteen schools.

"3. Parish of New Grey Friars—containing seven districts, fourteen schools.

"In the Tolbooth parish, also, by an impulse almost entirely internal, a considerable progress has been made. Twelve schools have been appointed, and will be opened with all convenient speed. The Committee are actively engaged upon a fifth parish, which contains an immense mass of crowded habitations of the poorer class. The libraries are also in the course of formation; and it is hoped, that this part of the system will soon be brought into efficiency throughout the localized parishes."

The Committee add, "The aid required is of two kinds—personal and pecuniary. Although the Committee have as yet found no difficulty in obtaining teachers and visitors, they find, that the simultaneous movement towards the accomplishment of the plan, renders a general application for such assistance necessary; and they feel assured, that the mere statement of the want of such agents, will call forth many well qualified persons, and induce them to enter upon an employment, which, without encroaching largely on their time, places them in a most interesting sphere of usefulness. By the Local System too, the office of a teacher is reduced from the formidable task of conducting a large school, to the more familiar charge of a few children; so that many who would shrink from the former undertaking may venture upon the latter without hesitation.

"With respect to funds, the Committee wish it to be distinctly understood, that the principle of locality is as advantageously

applicable to the supply of the pecuniary means necessary for carrying on the plan, as to the detail of the plan itself. In all ordinary cases, therefore, they wish to see the Parochial Committees depend for this supply, solely upon the internal resources of their respective parishes. By an estimate calculated from the parishes already localized, it appears that the annual average expense of each school will be under 1*l.* 10*s.*; so that if there are twenty schools in a parish, each containing thirty children, or a total of 600, the whole annual expenditure will not exceed 30*l.* It is therefore only for the purpose of expediting the general adoption of the Local System throughout the city, by assisting Parochial Committees to meet the heavier expenditure of the first year; and for the important object of establishing libraries for the use of the poor, that the Committee solicit pecuniary aid."

CHURCH-OF-ENGLAND TRACT SOCIETY.

We regret to find, from the commencement of the last Report of this Society, just published, that its funds are by no means in a flourishing state; or, to use the words of the Report, sufficient "to enable it to prosecute its measures with that vigour, and on that extensive scale, for which the circumstances of the church, the country, and the world, call upon it with continued and most urgent obligations." The subscriptions of the year amounted to 203*l.* 16*s.* 11*d.*, the donations to 32*l.* 5*s.* 10*d.*, and the sale of tracts to 160*l.* 14*s.* 6*d.*; making the total receipts 396*l.* 17*s.* 3*d.* The disbursements were 362*l.* 12*s.* 4*d.*

The following tracts have been published during the year:—The Careless Churchman warned of his Danger and reminded of his Duty.—The Pious Churchman comforted under the Pressure of Affliction, whether of Mind, Body, or Estate.—The Parochial Minister's affectionate Address to the Spectators of a Funeral.—The Forms of the Church opposed to Formality; or the Self-righteous Churchman convicted and condemned out of his own Mouth.—An Invitation to Prayer at this eventful Period; with a suitable Form of Prayer.—The Parochial Minister's Affectionate Address on the Thanksgiving of Women after Child-birth, commonly called the Churching of Women.

The Tracts issued during the year, have amounted to 118,821; of which 95,407 have been sold, and 23,414 dis-

tributed gratuitously. The stock on hand amounts to 436,086—there being 330,723 in the depository at Bristol, and 105,363 in the hands of different agents.

Various acknowledgments have been received by the Committee, of the good effects of the Society's tracts. The following circumstance occurred in the vicinity of Sheffield:—Many tracts having been distributed at the annual meeting of the Church-of-England Tract Society in that town, one of these, "A Practical Discourse on the Exhortation to the Communion, in the Communion Service," fell into the hands of a young man, who resided in a neighbouring village. The treasurer writes—

"He took it home; and, having himself derived benefit from a perusal of it, handed it about to many families both in that and an adjoining village. The result was, that four persons were awakened to serious attention; and determined, through Divine grace, to become partakers of 'the most comfortable sacrament of the body and blood of Christ.' The young man further stated, that he had good reason to believe that the same tract was more or less useful to many others. I have no doubt that many such instances have occurred, although they may probably remain in secret till the Judgment-day. To all human appearance, it was by mere chance that this circumstance was made known. Some one of our friends who heard it related in the village where it occurred, informed us of the fact; and I, having learned the young man's name, applied to him, and obtained the particulars above stated."

Some of the Society's publications have been reprinted in America, by the Prayer-book and Episcopal Tract Society, of the Eastern District of the United States.

MERCHANT-SEAMEN'S AUXILIARY BIBLE SOCIETY.

It gives us pleasure to find that this highly useful and well conducted Society is beginning to make its way to a more adequate share of public confidence and patronage. The munificent example of the Chairman and Court of Directors of the East India Company, in their donation of two hundred guineas, has been followed by the Corporation of the Trinity House, and by the Chairman and Directors of the East and West India Dock Companies respectively, each of which bodies has contributed fifty guineas to its funds. These donations, with the ordinary resources of the Christ. Observ. No. 233.

institution, have enabled the Committee to liquidate their debt to the parent society for the books supplied from May, 1820 to May, 1821.

The Committee remark in their last Report, that "the testimonies of competent witnesses to the meliorated habits and conduct of our Merchant Seamen, are every day accumulating; and the steady course pursued by this institution, in circulating the sacred Scriptures, co-operating with the labours of other societies, kindred in their object, though not in the means adopted to accomplish it, afford a fair hope that, perhaps, the only stain which rested on the character of this portion of our countrymen will, ere long, be removed; and that in a few years they will, under the Divine blessing, bear a comparison, in respect to moral and religious character, with any other class of men in this highly-favoured country."

In support of the claims of the Society, we might quote many interesting passages from the Reports of Lieutenant Cox, the Society's agent at Gravesend. For example:

"No. 36. The chief officer belonged to No. 1503, when I supplied her crew and passengers, bound to South America: he said, 'It was wonderful what good the reading of the Scriptures produced amongst them all. On the early part of the voyage they were noisy, and disposed to be disorderly; at last, most of them became habitually obedient; and I attribute it solely to the restraining and powerful influence the Scriptures had upon their minds.'"

"No. 157. The Captain said, 'I bought a Bible when last in the pool for the use of my crew; when we are in harbour, the people collect together, and one reads aloud to the rest: this is the way they spend their evenings, and it keeps them from bad houses, and bad company.—Bible Societies are good things.'"

"No. 374. A Custom-house Officer on board, said, 'I am happy, sir, in finding such an agreeable alteration in the manners of our seamen in general: in this vessel there is as fine a set of young men as I ever met with; and I am sure, from what I have seen and heard among them, a Bible will be very acceptable.'"

"No. 385. 'I am glad to see you,' said the Captain of this fine East India-
2 X

man, 'and to find there is a prospect of my crew getting Bibles. I have witnessed the good effects of seamen having the Scriptures to read.'

The Society's agent at Gravesend has distributed in the past year,—361 Bibles, and 995 Testaments without payment; and 455 Bibles, and 101 Testaments have been sold (to seamen in the foreign trade) at half the cost price; making a total distribution, in this department only, of 816 Bibles, and 1096 Testaments. Of the Bibles and Testaments furnished by Lieutenant Cox, without payment, Mr. Percival, the London agent, has obtained from the owners of the vessels the cost, or subscribers' price, in the present year, for 185 Bibles and 551 Testaments. Besides which, he has received, over and above the sum of 112*l.* 14*s.* 7*d.* for Bibles and Testaments so supplied, contributions to the amount of 29*l.* 6*s.* 3*d.* when he has waited on the Owners, &c. to deliver the receipts for the Scriptures deposited on board their ships.

The total distribution by the Society during the three years since its formation, is 5049 Bibles, and 7942 Testaments.

CHURCH MISSIONARY SOCIETY.

The Hibernian Auxiliary to the Church Missionary Society is proceeding with great zeal and vigour in its duties. At the Seventh Anniversary held in Dublin, on Friday the 13th of April, his Grace the Lord Archbishop of Tuam in the chair, the Rev. J. H. Singer, one of the Secretaries, having read the Report, resolutions were proposed or seconded by the Earl of Roden, Lord Powerscourt, the Dean of Ardagh, Professor of Divinity in the University, the Hon. Judge Daly, the Hon. and Rev. Mr. Pakenham, the Hon. and Rev. Mr. Wingfield, the Hon. and Rev. Mr. Marsh, the Rev. Peter Roe, Mr. Sergeant Lefroy, the Archdeacon of Elphin, P. Æ. Singer, Esq., John M'Clintock, Esq., the Rev. Robert Shaw, the Rev. B. W. Matthias, the Rev. Robert Daly, and the Hon. James Hewitt.

Of the meeting, one of the secretaries writes: "When I inform you that 2550 tickets were issued—that even up to the moment when the chair was taken demands increased—and that from ten o'clock in the morning until six in the evening, the immense room in which we met was filled with hearers, who continued interested and attentive to the last moment—you will con-

ceive how anxious for religious and missionary information the Irish people are, and how eagerly they resort to places where they think they can obtain it. I have never witnessed a more solemn or impressive scene; nor have I ever beheld a meeting where Christian benevolence and liberality were more conspicuous.

The remittances to the parent society during the seventh year of the Auxiliary, were 1956*l.* 12*s.* 10*d.* Irish, being 1815*l.* 15*s.* 10*d.* British; making a total of 7921*l.* 14*s.* 3*d.* British since the formation of the Auxiliary.

On the 1st of May the twenty-first anniversary of the parent society was held as usual in London, at the Freemasons' Hall, the President, Lord Gambier, in the chair, attended by various persons of distinction, and a numerous assembly of the friends of the institution, including a large body of clergymen. We shall not attempt even a sketch of the contents of the interesting Report from which extracts were read on the occasion, as the publication of the document itself will bring it before us in a more correct and authentic shape. We shall only state, at present, what we doubt not our readers will receive with great satisfaction, and with humble thanksgiving to God, that the exertions of the Society during the past year have been peculiarly blessed by Divine Providence; that its sphere of benevolent occupation is almost daily enlarging; and that the religious and benevolent part of the public have strongly testified their wish to assist its efforts by a considerable increase in its pecuniary resources, which, during the year, amounted to nearly 34,000*l.*

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

(*Calcutta Report.*)

Our readers will feel interested in the following particulars respecting the Society's proceedings in India, in addition to the passages already extracted, in our last Number, from the last Report of the parent society.

It is remarked in the Report of the Calcutta Diocesan Committee for 1819, "The Society for promoting Christian Knowledge has found no means of carrying on its benevolent designs so effective as the Diocesan and District Committees connected with it. The five, which are now happily established in the East-Indies—at Calcutta, Madras,

Bombay, Columbo, and Prince of Wales Island—afford to the Society facilities, which it had never before possessed, of advancing true religion and piety in these extensive countries." The committee add: "To do good to all men, and to endeavour that all may come to the knowledge of the truth, is assuredly the part of every sincere Christian: but his more especial care should be those who are already of the household of faith; those who at least name the name of Christ: so that while the doctrines of Christianity are earnestly offered to the full examination of all men, the practical effects of them in the minds and hearts of Christians, may openly demonstrate their truth and power. Nothing could more powerfully contribute to awaken the ignorant and deluded people of these countries to a sense of their deplorable state, than to witness what human nature may become under the influence of Christianity. To see the young imbued with principles of holiness, from which they do not dare to deviate, and even in their early years influenced by the love and fear of God; to see the members of Christian society in general united in one bond of faith and love, and habitually exercising all the charities of the heart among themselves; to see the wicked reclaimed to virtue and peace, and the wretched supporting with resignation and cheerfulness all the dispensations of Providence; and to see death deprived of its terrors, and considered only as the gate of life and happiness; to see all this fully exemplified in the professors of Christianity would effectually conduce, under Divine Providence, to conversion. And while it is the duty of all who have the means and opportunities of contributing to produce such an effect on the general mass of Christians, readily to afford them, it cannot be doubted that they shall also 'be blessed in their deed.'"

The facts stated in the following passage are very important. "The Committee cannot remark without satisfaction the considerable increase in the demand upon them for Bibles; while at the same time they have cause to regret, that they have in some cases been unable to meet the call. At the time of their first establishment there was reason to imagine that the demand for Bibles in this country was always met by an adequate supply, and they were therefore willing to apply a larger proportion of their resources to other means of religious instruction. But either the general demand has increased, perhaps by the

influx of Europeans within the few last years, and the increase of Christian population, or a more immediate cause may be, that the wider dispersion of the books and tracts published by the Society for promoting Christian Knowledge has diverted the call for Bibles also to its Committee at Calcutta in a greater degree than before. *By far the greater number of the applications made for these books comprise also a request for Bibles and Prayer-books.* Care has therefore been taken to remedy the inconvenience which has been felt, by making provision for a larger stock than has heretofore been ordered for the Committee's stores."

From Madras the Calcutta Diocesan Committee have received much valuable information respecting the Society's concerns in that quarter. The Madras District Committee have adopted the plan of depôt stations, and are carrying on their exertions with vigour; and they have the happiness of seeing the ancient missions of the Society reviving with every promise of continued success. Within the last year, three missionaries of the Society have arrived at Madras; Mr. Sperschneider, a young man of excellent promise, and Messrs. Haubro' and Rosen, who had received ordination from the Bishop of Zealand, and brought the highest testimonials to the Society. Mr. Sperschneider is already stationed at Tanjore, and Messrs. Haubro' and Rosen are qualifying themselves at Madras for active service. The Rev. Dr. Rottler had, as our readers are aware, completed and published a Tamul translation of the whole Book of Common Prayer, a work of great labour and merit.

The following extract from a letter written by the Rev. J. Hough, chaplain at Palamcottah to R. Clarke, Esq., the secretary of the Madras Committee, presents an interesting picture of the native Christian converts.

"Palamcottah, Sept. 2, 1819.

"My dear sir,—Having just returned from a visit to the Protestant churches in this district, I hasten to report their present condition.

"There is a church at every station; but, with only two exceptions, they are built with raw brick and covered with palmyra leaves. The ground on which these churches stand was given to the mission

by the Nabob's Government nearly twenty years ago, and most of the buildings were erected at the same time. Those I have seen are in very good repair, and it requires but a small sum annually to keep them so.

"The Mission has received an important accession since the last Report in another native priest, named Viservarsemarden. He seems to be a man of respectable abilities and genuine piety; and the discourse I heard him preach to his own congregation would have done credit to a minister possessed of the advantage of a superior education to that which he has received. He is stationed at a village called by the Christians, Nazareth, about twenty miles to the south of this: and Abraham, the other country priest, is at Mothelloor, a few miles further. If I may judge from appearances during my short stay among the people of these two villages, they are much attached to their priests, as are the Christians of the surrounding country, and I am persuaded they only require to be well supported and encouraged to prove of the most essential service to the congregations entrusted to their care. Even from my hasty visit, the joy diffused through all classes was indescribable, and the people flocked in from the neighbouring villages in every direction. On catechising such as were introduced to me as the principal people, I found them much better taught in their religion than I had anticipated; and considering the space of time that they had been without a Missionary, it was highly gratifying and encouraging to find the benign and peaceable genius of Christianity still keeping them at unity amongst themselves. The two villages named above consist entirely of Protestants, nor is there an idol or heathen temple any where to be seen: while the stillness that prevailed, contrasted with the tumult of heathen abodes, seemed to invest these favoured spots with a degree of sanctity, and made one forget for the moment that they were in the midst of a pagan land. One of the

priests led me to a part of the village where was seated, under the shade of cocoa-nut trees, a considerable company of women spinning cotton, and singing Lutheran hymns to the motion of their wheels.

"After service a great part of the congregation shewed no disposition to disperse, and, seating themselves around the door, sang their hymns to a late hour. There were two old men among the group, who were converted to the Christian faith by your missionary Ianicke, about twenty years ago, and they sang to me several hymns he had taught them: what they sang or said was not so intelligible, indeed, as the language of younger men, but you will readily imagine them to have been amongst the most interesting of the company. I state these, perhaps, trifling particulars, to show that there appears to be something more than the bare name of Christianity here; and that the enemies of missionary exertions are mistaken in asserting, as many have asserted, that there is not a genuine convert to Christianity among the native Protestants. No, sir: if the Society for promoting Christian Knowledge had no other fruit of their cares, their exertions, or their expenditure for 'the promoting of Christian knowledge' in India, they might point triumphantly to these two villages, in proof that their labour has not been in vain. I have seldom witnessed so much religion in a town in England as is conspicuous here: and some heathen in the neighbourhood of one of the villages told me candidly that it was a very quiet and good place. I spoke with the priests of the Tamul Liturgy that you propose sending hither, and recommended them to adopt it in all the churches in room of the German form of worship now in use, and they readily acceded to the proposition."

The number of children baptized at this station during the year was 117; besides 52 converts from heathenism: the number of communicants was 127.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

SPAIN.—This country, if we may credit the accounts which appear in the journals,

continues in a state of great commotion, in consequence of the opposition between the partisans of the old and new system. The recent events in Italy, and the rumours which

have prevailed respecting the views and intentions of Russia and Austria, seem to have assisted in raising the hopes of the former, and in causing some anxiety in the minds of the latter. As far, however, as foreign interference was either hoped for or feared, the question seems now to be set at rest. The Russian and Austrian troops, whose advance, it was supposed, might have some reference to the affairs of the Peninsula, have discontinued their march, which appears to have been directed exclusively with a view to Italy and Piedmont. Indeed, it did not seem very likely that France would allow a Russian or Austrian army to march through its territories, in order to regulate the affairs of Spain, even if Austria or Russia had contemplated such a project. Besides this, the transactions in Spain and Portugal during the late war must have taught other nations to be cautious of attempting a peninsular invasion, when even Bonaparte, in the zenith of his power, not only could not effect his favourite design of subjugating those countries to his yoke, but there met with those humiliating reverses which ultimately led to his downfall. For these reasons, to say nothing of the injustice of such a measure, we are disposed to think that the allied sovereigns have never had it in their serious contemplation to effect, by hostile interference, a counter-revolution in Spain.

It would be well, however, for that country, if she had as little to dread from intestine divisions and popular fury as from foreign invasion; but, unhappily, the scenes which have been recently exhibited afford but too much ground to fear that, as in the case of the French Revolution, *true* liberty, if secured at all, will not be secured without a severe struggle, and, perhaps, without sufferings, at the very contemplation of which humanity shudders. On the one hand, bands of peasants, encouraged and headed by ecclesiastics, are said to be conducting a sort of guerilla warfare against the new government. On the other, the populace of Madrid, and of some other large towns, are said to be indignant at what they consider the culpable moderation of the constitutional authorities, in their conduct towards the partisans of the old system; and to be demanding proscription, exile, and capital punishment to a fearful extent. In one instance, a ferocious mob

broke into a prison at Madrid, in which the curate Vinuesa was confined, and effected his destruction in spite of the presence of the national guards, who were then on duty, but who presented little or no resistance.—The constitutional authorities have a very difficult task to perform in repelling the hostile attacks of one party, and repressing the furious and ungovernable zeal of the other. One thing, however, we think, is tolerably clear, that if the late Revolution was really called for by the general wishes of the people at large, nothing is wanting on the part of the Government to secure its ultimate consolidation, but firmly to restrain and to punish the violence of all parties, and, at the same time, to modify, as far as practicable, such parts of the new system as experience shall have shewn to be justly obnoxious. If, however, the Revolution was merely the result of some partial effervescence, the struggle may be long and doubtful; and what is not the least evil attending such a process, (in addition to the amount of misery and mischief which never fail to arise in civil conflicts from the excesses of the contending parties,) a general dread of reform, even where it is most called for, will probably spread among moderate and well disposed persons in other countries: tyranny and oppression will thus feel themselves countenanced in resisting the most unexceptionable and salutary measures for the benefit of mankind; and even the Neapolitans will learn to console themselves, for their precipitate submission, by the distractions of Spain.

ITALY.—The late commotions of Italy are stilled into a sort of death-like repose by the presence of the Austrians, who are making preparations for a protracted stay in the Neapolitan states. Their discipline is said to be so good as to have prevented much cause for complaint as to the conduct of the soldiery: but they have effectually stifled whatever remained visible of the boasted spirit of freedom. The chief actors in the late revolution, wherever discovered, are tried by a special commission; and some of them, by a species of judicial proceeding happily unknown in our own favoured country, have been condemned, *without trial*, as "notoriously" guilty. The police are engaged, day and night, in observing, and promptly suppressing every

symptom of affection for the revolutionary cause; the press is placed under a rigorous censorship; foreign journals are excluded by prohibitory penalties; the natives are every where disarmed; all promotions and diplomatic nominations made by the late government are rescinded; and to prevent the spark of freedom from being rekindled, the university of Naples has been dissolved, at least for a time, and the students have been sent to their respective homes, with strict injunctions never more to meddle with "perverse doctrines." Here, at present, the matter rests; and very little is said by any party respecting the hopes held out by the congress of Laybach of the grant of a representative constitution by royal authority.

TURKEY.—The expulsion of the Mohammedan power from Europe seems at present not so near as to many persons appeared probable a few weeks since; when not only among the Greeks, but among the Christian subjects of the Porte generally—Bulgarians, Servians, and Epirots—the flame of insurrection seemed rapidly spreading. The Cross, after the degradation of centuries, seemed likely to be once more opposed in powerful array to the crescent; and the oppression which the Turks had so long exercised against the Christians, it was assumed, would form a bond of union among the latter capable of uniting them firmly in a common cause. The decisive measures of the Greek leaders; the abandonment of their homes and of their property on the part of many of the insurgents; and the recall of those who were absent in foreign countries to take their share in the enterprise, all seemed to portend a not very distant emancipation of European Turkey from the yoke of its present rulers. More recent accounts, however, render this issue exceedingly doubtful. They are, indeed, little more than reports of reports; but they are all unfavourable to the success of the insurgents. The Turkish government appears to have acted on this occasion with a more than usual promptitude and activity, and to have obtained a triumph over the malcontents in Wallachia and Moldavia. The avowed determination of Russia, on whose co-operation the insurgents probably relied, to maintain a strict neutrality, appears to have damped their hopes of success, and to have dispirited their efforts. In the mean time, we lament to say that various

scenes of tumult and massacre have taken place, in which each party has been alternately the aggressor. The lives and property of the Christian residents are said to be every where exposed to imminent danger; though the violence of the Turks has been in some degree restrained by the remonstrances of the European envoys and consuls at Constantinople and elsewhere. But even should the present insurrection be wholly quelled, we cannot reflect upon the very large proportion of the population in European Turkey which bears the Christian name, and the efforts which are now making for the general diffusion of knowledge among them, without anticipating the ultimate expulsion of their invaders. At the same time we think it right to caution those who may be in the habit of connecting, on perhaps too partial premises, the prophecies of Scripture with the passing events of the day, to moderate their expectations, or, at least, to be guarded in their predictions, on subjects of this nature. We are induced to make this remark on the present occasion, because we are credibly informed that many an assertion has been hazarded, and many an unfortunate sheet of paper been even already blotted with immature speculations upon the expected success of the Greek Prince Ypsilanti and his adherents, over the Turks; and because we are convinced that the enemies of Revelation often find cause for triumph in the unfounded schemes respecting *unaccomplished* prophecy which are obtruded by well-meaning but injudicious persons upon the attention of the public.

SOUTH AMERICA.—The revolutionary spirit so widely excited in Southern Europe has found its way to the Brazils. The province of Bahia, at the instigation of the military, set the example to the other provinces, by declaring itself in favour of such a representative government as should be finally agreed upon by the Cortes in the mother country. Pernambuco immediately followed in the same course; since which the captaincy of Rio Janeiro has declared its adherence to the new Constitution. After some hesitation, the king thought it prudent to yield to the universal feeling which seemed to pervade his Brazilian dominions. He has formally sanctioned the new order of things, and declared his intention of returning forthwith to Europe. All this appears to have

been accomplished without any very violent tumults, and with little or no bloodshed. But although the Brazilian Revolution has hitherto been comparatively mild and peaceful in its progress, there is reason to apprehend, in that country, more perhaps than in any other, that it may lead to results of the most disastrous kind. The infatuated policy of the government, in respect to the slave trade, has led to an immense increase of the servile population in the Brazils, during the last twenty years. There probably are to be found there half a million of men who have in that time been dragged from Africa to labour in this foreign soil, and who must still have a sufficient recollection of their days of native freedom to make them susceptible of easy excitement. The free Black and Coloured population is also large. It cannot be that those who compose it should not partake in the effervescence of the present revolutionary movement. They will also have *their* rights to claim. The abstract principles assumed by the Cortes as the basis of the new Constitution make no distinctions of colour; and even if they did, we could not expect that the persons who might thus be proscribed would silently acquiesce in the proscription. As little is it to be expected that the planters of the Brazils should admit the claim of this degraded caste to a participation of equal rights with themselves. Debate, and contention, and civil war, in this case, as in Saint Domingo, must almost inevitably ensue; and, as it happened there, the slaves will probably avail themselves of this state of commotion and warfare to assert their freedom, and will probably also succeed in sweeping their oppressors from the face of the earth. And if such should be the issue, would it be possible for the Christian not to mark in it the retributive justice of Divine Providence? Six years ago, Portugal, in common with the other powers of Europe, declared the slave trade to be inhuman and unjust; to be the scourge which had too long desolated Africa, degraded Europe, and afflicted humanity. She still clings, however, to this flagitious commerce, with unabated, nay with increased ardour, and refuses to let it go, being now the only power in the civilized world by whom it has not been, in law at least, totally abolished. The open and profligate contempt which has thus been manifested for the admitted obligations of the Divine

law, cannot but prepare the minds of all, who have been accustomed to consider the moral government of God with attention, for any indications of his displeasure to which the course of events may lead. May they prove a timely and salutary warning to ourselves and to other nations.

UNITED STATES OF AMERICA.—It is with the most lively satisfaction we inform our readers that the United States have recently afforded the most unequivocal proof of their fixed determination to extinguish the slave trade, by a legislative enactment which stamps it with the brand of piracy, and which subjects every citizen of the United States, sailing under any flag, as well as every foreigner sailing under the American flag, who shall be engaged in carrying it on, to capital punishment. A conduct so noble and energetic demands the gratitude of every friend to justice and humanity, and greatly elevates the character of the nation which has set this bright example. It is an example which Great Britain, we trust, will be among the very first to imitate, and which will sooner or later become a part of the universal code of the civilized world.

DOMESTIC.

Our notice of domestic occurrences must be brief, although they have comprised several subjects of great interest, to some of which we shall on a future occasion invite the attention of our readers.

The Bank of England, in consequence of an act of parliament empowering them to do so, has returned to cash payments; and, in the metropolis, sovereigns have generally taken the place of one pound notes. The measure, it has been thought, will materially diminish the forgeries on the bank, which were practised chiefly among notes of that description. This is at least doubtful, considering that one pound notes are not withdrawn from the circulation. As to another consequence which has been anticipated from a return to cash payments, namely, a farther reduction in prices, we do not, for our own parts, entertain the slightest apprehension of it. Gold has for a long time remained fixed at its standard value, as compared with the notes of the Bank of England; and it is not very likely to fall below it, as it must do before it can operate in diminishing prices.

The estimates of public expenditure have continued to be debated inch by inch; and we trust, that in the estimates of the succeeding year the effect of these discussions, however tedious and trifling they may now appear, will be sensibly felt. Economy is indeed the bounden duty of the government and of parliament, the circumstances of the country calling loudly for every retrenchment which can be made consistently with national honour and good faith. We are glad, also, to perceive, that while parliament has been labouring to abridge our expenditure, it has also been seriously applying itself to discover every practicable and prudent method of extending our commerce, and that some measures are now under consideration for that purpose.

The subject of the unhappy Manchester meeting has been again brought forward in the House of Commons, on a motion for inquiry by Sir F. Burdett, the discussion of which lasted during two nights; when the House decided against instituting the inquiry, as more properly belonging to our courts of justice.—A motion of Mr. Leonard to repeal the Seditious Meetings Act, and the Act for restraining the Licentiousness of the Press, both passed in 1819, (see *Christ. Observ.* for 1819, pp. 819—822,) was also negatived.

Mr. Scarlett has introduced into the House of Commons a measure on the poor laws, the leading provisions of which are—1st, to fix a maximum to the amount of rates raised in each parish for the relief of the poor, which he proposes should not exceed the sum raised in the year ending March 25th, 1821; 2d, to provide, that in future, parochial relief should not be afforded to any person who shall be unmarried at the time of passing the Act, either for himself or for any member of his family, unless he shall be afflicted with infirmity of body or old age; 3d, to repeal the laws which authorize the compulsory re-

moval of persons chargeable, or likely to become so, to a parish, thus facilitating the circulation of labour wherever employment is to be found. We have not space to dilate upon this most important measure; but we think, that as far as it goes, it is calculated to remedy some of the evils of our present system. But we do not think that it is of a sufficiently decisive and comprehensive character to effect all the good which is anticipated from it. Those who wish to see what are our own general views on this subject, (for they are unchanged,) may refer to our volume for 1819, pp. 694, 756, and 823, where we have briefly stated them. The plan there suggested, we are persuaded, would be beneficial even in a pecuniary view, not only to the poor themselves, but to the community at large. But we are disposed still more strongly to urge it on account of its beneficial aspect upon their moral and religious character. We must, however, abstain from any farther remarks for the present. Mr. Scarlett's bill has been read a second time.

The Grampound disfranchisement bill has passed the House of Lords with a material amendment. Instead of giving two members to Leeds, it gives that number to the county of York generally.

The bill introduced by Sir James Mackintosh for mitigating the punishment for forgery in all cases, excepting that of the forging of bank notes, which is conducted by systematic and deliberate offenders, is in its progress through the House of Commons. Its chief opposers have been the Attorney and Solicitor General. It was defended by various members, but particularly in a speech of great research and invincible argument by Mr. Buxton. We trust, from the general tone of the debate, that the feeling of parliament is strongly inclining to what has for some time been a very general feeling throughout the country, respecting the duty of mitigating the severity of our criminal code.

ANSWERS TO CORRESPONDENTS.

R. P. B.; AN UNDERGRADUATE; X. Y.; B. S.; SAT VERBUM SAPIENTI; and five different "LOVERS OF MUSIC;" are under consideration.

A SUBSCRIBER had better propose his Query to some proper official authority.

We are much obliged to THEOGNIS for the Extract; but he will find it has already appeared in our Number for February. The information which he requires respecting

Mr. Scott's Bible, he will also find given in the last page of our last Number.

Ten Pounds have been received from G. M. or Y. M.: it is not clear which.